



KORAN EGYPTIAN FLAG
MAHOMET'S FLAG WAS WHITE

Koran Christ

THE
KORAN CHRIST

ALSO
MOHAMMEDAN MEMORABILIA AND
PERSONAL MEMORANDA
OF TRAVEL.

BY
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LOUISVILLE, KY.

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PURPOSE.

Mainly and plainly this publication is to promote the circulation and reading of the Bible, the
“King of Books, and Book of the King.”

“The entrance of Thy words giveth light.”

—*King David.*

The tumult and the shouting dies,
The captains and the kings depart ;
Still stands thine ancient sacrifice—
An humble and a contrite heart.
Lord God of Hosts, be with us yet—
Lest we forget—lest we forget !

—*Kipling.*

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ISABEL OSBORNE.

DEDICATION.

In memory of a loving and lovely daughter, Isabel Osborne, who, in the land of the Koran, took her departure (Cairo, Egypt, January 7th, 1910), to the Paradise of God. And but for whose ascension this book would probably have never been written. Also, linked with her memory are those (their name is legion) whose messages of sympathy came across the wires and through the mails from nearly all over the earth.

THOS. D. OSBORNE.

THE KORAN CHRIST.

THE KORAN MAYOR.

Thanksgiving day, November 27, 1909, was observed with singular success by the American Colony, at Jerusalem, Palestine. The Mayor of the city and several Mohammedans were present in the assemblage of more than one hundred, when we arrived from the New Grand Hotel, where we were guests.

There was music by an amateur band, also singing, smiling and feasting, but no speaking. It was late when the happy company broke up.

The next day the Mayor, the Honorable Fey Di Effendi, came with the President of the American Colony, by appointment, to confer with me at the hotel concerning charitable work in the Holy City. In this conversation, which continued far into the night, I referred to Jesus Christ as the model charity worker, and reference was made to the Koran and its charitable commandments—the Mayor added: “Our Koran also has mentions of your Christ.” Yes, I replied, you

accept Christ as a good man, a great teacher—that is about as far as our President, Mr. Taft, goes.

“No, the Koran says that all men were born naturally, but Christ came by the will of God, born of the Virgin Mary. There are many mentions of Christ in the Koran; once I made a concordance of the Koran and found them.”

“You ought to publish your concordance; it would pay.”

“I will give it to you and you can publish it.” “All right.” But as it was in Arabic I did not desire to have it.

The next day the Mayor came to the American Colony store and left for me written memoranda of six mentions of Christ in the Koran; later, when detained by sickness—and my daughter's death—for many months in Cairo, Egypt, I bought three Korans, and reading them carefully through found and marked thirty-two mentions of Christ.

These and other circumstances have led to my publishing this book as an humble effort for the promotion of charity among all men, and especially among the believers in God of whom are all Mohammedans (these are really adulterated Jews), or rather Mohammedanism is a compound of Christianity, Judaism and Orientalism.

If Mohamet were to come back to earth he would not recognize it; neither would Moses Judaism of to-day; nor would Christ commend present-day Christianity.

And yet, "*Have we not all one father? Hath not one God created us?*"—Malachi 2:10.

KORAN BIBLIOGRAPHY.

Nearly one-eighth (185,000,000) of all mankind revere the Koran as sent down from Heaven. Originally written in Arabic, it has been translated into many languages. Among leading translations are the following:

A native of Xativa, Valencia, who, from a Mohammedan doctor, became a Christian Priest; Johannes Andrea, Arragonian; Andrea Arrivabene, Italian; Andrew du Ryan, French; Mohammed A. H. Kahn, Latin; Lewis Marvacci, Latin; E. H. Palmer, English; J. M. Rodwell, English; Robertus Retinsius, Latin; George Sale, English; Dr. Savery, English.

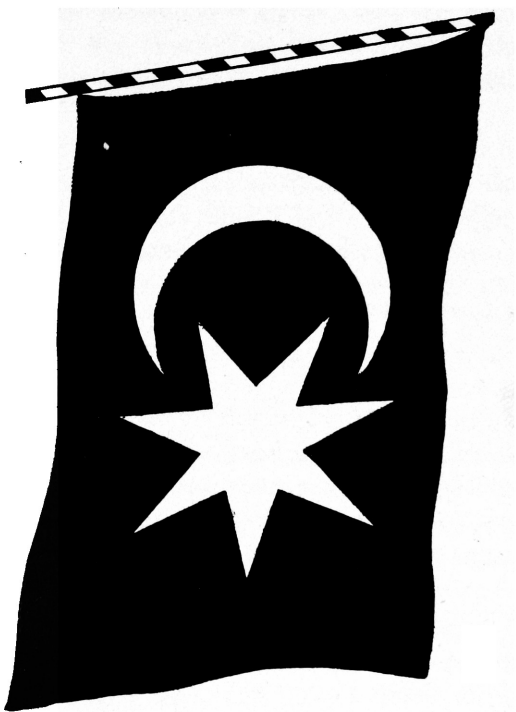
In preparing this book I have depended mainly on the translations of the learned scholars, Palmer, Rodwell and Sale. Also, I have read the reference notes of Abulfarag, Arnan, Al Moslatrof, Al Safadi, Al Firazab, Abulfeda, Al Jan-

hari, Ammian, Bochart, Burton, Chardin, de Herbelat, Deutsch, Graves, Hyde, Herodotus, Huet, Johnston, Lyalls, Mandeville, Marco Polo, Ockley, Palgrave, Poole, Post, Pocock, Prideaux, Pitts, Saadius, Smith, Strabo, Thabet, Ebu Korrah, Vertat, Wright, and many others.

THE KORAN HISTORICALLY.

Mohamet was twenty-three years in receiving, at Mecca Medina and other places, the Koran revelations which he dictated to his scribe, some times several copies being made, and many portions were learned by heart; no published book appeared until after his death. Biblical accounts, Christian traditions, Jewish legends, heathen stories, are mingled freely and frequently. The word Koran (Koria to read) means "that which ought to be read," is divided into 114 chapters of unusual length and 6,225 verses.

Zaid Ibu Thabit, a native of Medina, and one of the Ansars or helpers, who had been Mohamets Amanuensis, at the suggestion of Omar and under the direction of Abu Bekr (successor of Mohamet) "gathered together" fragments of the Koran from "date leaves, tablets of white stone and from the breasts of men," (Muslim war-



KORAN EGYPTIAN FLAG—GREEN AND WHITE.
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riors) about a year after the death of Mohamet, June, 632, A. D., (of the seven main editions of the Koran, 1st and 2nd of Medina; 3rd Mecca; 4th Cufa; 5th Bosia; 6th Syria; 7th the common edition; the first gives 6,000 verses; the 2nd and 5th 6,214; the 3rd 6,219; the 4th 6,236; the 6th 6,226; and the last 6,225).

All are said to have the same number of words, 77639; and letters, 323,015. Of the seven different Korans that I have owned, they have been almost identically alike, except in arrangement of Suras (chapters).

KORAN ON JESUS.

These quotations are from the translation of Koran, made by George Sale, and published by Frederick Warne & Company, of London and New York. Page and chapter numbers are taken from this.

Chap. 2, Page 10.—“We formerly delivered the book of the law unto Moses, and caused apostles to succeed him, and gave evident miracles to Jesus, the son of Mary and strengthened him with the holy spirit.”

Chap. 2, Page 15.—“Say, We believe in GOD, and that which hath been sent down unto us,

and that which hath been sent down unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which was delivered unto Moses, and Jesus, and that which was delivered unto the prophets from their LORD: We make no distinction between any of them, and to God are we resigned."

Chap. 2, Page 27.—"And we gave unto Jesus the son of Mary manifest signs, and strengthened him with the holy spirit."

Chap. 3, Page 36.—"When the angels said, O Mary, verily GOD sendeth thee good tidings, that thou shalt bear the word, proceeding from himself; his name shall be CHRIST JESUS the son of Mary, honorable in this world, and in the world to come, and one of those who approach near to the presence of God; and he shall speak unto men in the cradle and when he is grown up, and he shall be one of the righteous: She answered, Lord how shall I have a son, since a man hath not touched me? the angel said, So God createth that which he pleaseth; when he decreeth a thing, he only saith unto it, Be, and it is: God shall teach him the Scripture, and wisdom, and the law, and the gospel; and shall appoint him his apostle to the children of Israel and he shall say, Verily I come unto you with a sign from your Lord; for I will make before you, of clay, as it

were the figure of a bird; then will I breathe thereon, and it shall become a bird, by the permission of God."

Chap. 3, Page 38.—"When GOD said, O Jesus, verily will I cause thee to die, and I will take thee up unto me, and I will deliver thee from the unbelievers; and I will place those who follow thee above the unbelievers until the day of resurrection: then unto me shall ye return, and I will judge between you of that concerning which ye disagree."

Chap. 4, Page 70.—"And for that they have not believed on Jesus, and have spoken against Mary a grievous calumny; and have said Verily we have slain Christ Jesus the son of Mary, the apostle of God;"

Chap. 4, Page 71.—"Verily we have revealed our will unto thee, as we have revealed it unto Noah and the prophets who succeeded him; and as we have revealed it unto Abraham and Ishmael, and Isaac, and Jacob, and the tribes, and unto Jesus, and Job, and Jonas, and Aaron and Solomon; and we have given thee the Koran, as we gave the Psalms unto David:"

Chap. 4, Page 72.—"Verily Christ Jesus the son of Mary is the apostle of GOD, and his Word, which he conveyed into Mary, and a spirit proceeding from him."

Chap. 4, Page 72.—“Christ doth not proudly disdain to be a servant unto GOD;

Chap. 5, Page 75.—“They are infidels, who say, Verily GOD is Christ the son of Mary. Say unto them: And who could obtain anything from GOD to the contrary, if he pleased to destroy Christ the son of Mary, and his mother, and all those who are on the earth?”

Chap. 5, Page 79.—“We also caused Jesus the son of Mary to follow the footsteps of the prophets, confirming the law which was sent down before him; and we gave him the gospel, containing direction and light;

Chap. 5, Page 82.—“They are surely infidels who say, Verily God is Christ the son of Mary; since Christ said, O children of Israel, serve GOD, my LORD, and your LORD;”

Chap. 5, Page 83.—“Christ the son of Mary is no more than an apostle; other apostles have preceeded him, and his mother was a woman of veracity, they both ate food.”

Chap. 5, Page 83.—“Those among the children of Israel who believed not, were cursed by the tongue of David, and of Jesus the son of Mary.”

Chap. 5, Page 87.—“When GOD shall say, O Jesus son of Mary, remember my favour towards

thee, and towards thy mother; when I strengthened thee with the holy spirit:

Chap. 5, Page 87.—“And when I commanded the apostles of Jesus, saying, Believe in me and in my messenger, they answered, We do believe; and do thou bear witness that we are resigned unto thee.

Chap. 5, Page 87.—“Remember when the apostles said, O Jesus, son of Mary, is thy LORD able to cause a table to descend unto us from heaven?”

Chap. 5, Page 88.—“Jesus, the son of Mary, said, O GOD, our LORD, cause a table to descend unto us from heaven;”

Chap. 5, Page 88.—“And when GOD shall say unto Jesus, at the last day, O Jesus, son of Mary, hast thou said unto men: Take me and my mother for two gods, besides GOD?”

Chap. 6, Page 96.—“And Zacharius, and John, and Jesus, and Elias; all of them were upright men:”

Chap. 9, Page 137.—“The Jews say, Ezra is the son of GOD: and the Christians say, Christ is the son of GOD.”

Chap. 9, Page 138.—“They take their priests and their monks for their Lords, besides GOD, and Christ the son of Mary; although they are commanded to worship one GOD only; There is

no GOD but he; far be that from him which they associate with him!"

Chap. 19, Page 229.—"This was Jesus the son of Mary; the word of truth, concerning whom they doubt."

Chap. 19, Page 229.—"Yet the sectaries differ among themselves concerning Jesus; but woe be unto those who are unbelievers, because of their appearance at the great day."

Chap. 21, Page 248.—"And remember her who preserves her virginity, and into whom we breathed of our spirit, ordaining her and her son for a sign unto all creatures."

Chap. 23, Page 259.—"And we appointed the son of Mary, and his mother, for a sign; and we prepared an abode for them in an elevated part of the earth, being a place of quiet and security, and watered with running springs."

Chap. 33, Page 313.—"Remember when we accepted their covenant from the prophets, and from thee, O Mohammed, and from Noah, and Abraham, and Moses, and Jesus the son of Mary, and received from them a firm covenant; "

Chap. 36 Page 330.—"Propound unto them as an example the inhabitants of the city of Antioch, when the apostles of Jesus came thereto; when we sent unto them two of the said apostles, but they charged them with imposture."

Chap. 57, Page 401.—“Afterwards we caused our apostles to succeed in their footsteps; and we caused Jesus the son of Mary, to succeed them; and we gave him the gospel;”

Chap. 62, Page 410—“And when Jesus the son of Mary said, O children of Israel, verily I am the apostle of God sent unto you, confirming the law which was delivered before me, and bringing good tidings of an apostle who shall come after me, and whose name shall be Ahmed.”

Chap. 62, Page 410.—“O true believers, be ye the assistants of GOD; as Jesus the son of Mary said to the apostles, Who will be my assistants with respect to GOD?”

Chap. 66, Page 417.—“And Mary the daughter of Imran, who preserved her chastity, and into whose womb we breathed of our spirit, and who believed in the words of her Lord and of his scriptures, and was a devout and obedient person.”

In addition to the Koran's many references to Christ it also makes mention of other Bible characters and events; among these are:

Aaron, Abel, Abraham, Adam, Alexander, Angels, Apostles, Ark of Israel, Baal, Babel, tower, Balkis, queen of Sheba, Benjamin, Cain, Caleb, Canaan, Christians, Creation, David, Devil, Eden, Elias, Elisha, Enoch, Eve, Ezekiel, Ezra, Faith,

Gabriel, Goliath, Haman, Isaac, Ishmael, Israelites, Jacob, Jethro, Jews, Job, John, Jonah, Joseph, Joshua, Lazarus, Lot, Mary, Midian, Michael, Moses, Nimrod, Noah, Og, Olivet, Paraclete, Paradise, Peter, Pharoah, Phineas, Prophets, Resurrection, Sarah, Sennecherib, Shem, Simon, Solomon, Zacharias.

KORAN AND BIBLE.

Colporter Asham Ayoub of the British and Foreign Bible Society, often called to see me when I was sick, in Cairo. One day he told me this account of his work in Cairo, Egypt: "On the 21st of January, 1910, during my wanderings to sell the scriptures around the city of Cairo, I entered a Cafe and found an old man, a Sheik of the Mohammedans. I offered him the gospel of St. John in Arabic.

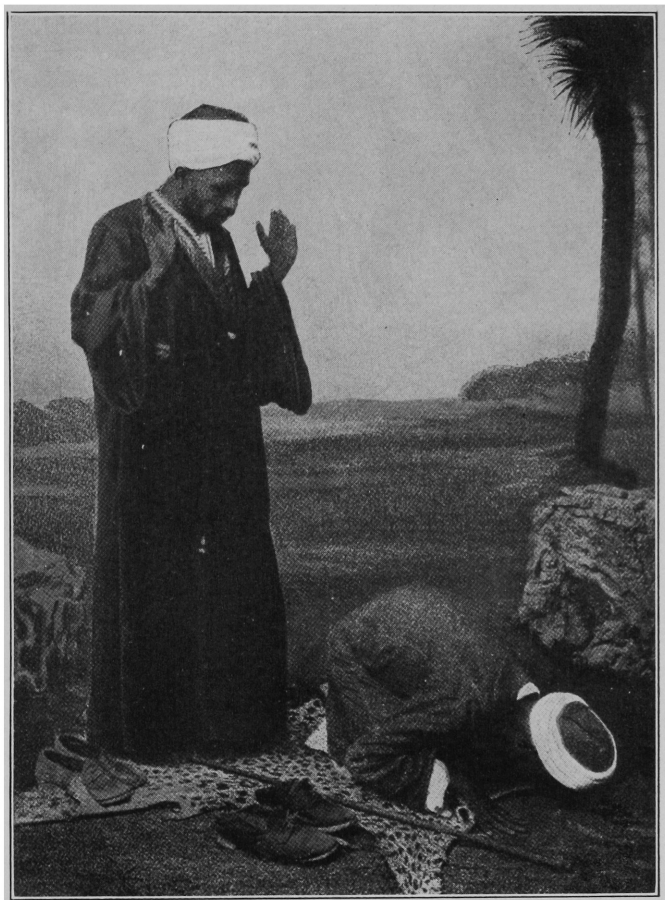
Looking at me he asked, "What is that book for?"

I replied, "This is the gospel of Jesus Christ; it is for sale."

He said, "Well, but I am a Mohammedan."

I answered, "Don't you believe that the gospel is the word of God?"

He said, "Yes I believe."



KORAN PRAYER.

I said, "Why don't you like to buy it and read it?"

He said, "Because I have the Koran, and it is the book of God which has come down upon Mohamet."

Then he asked me, "What is the larger book in your hand?"

I told him, "This is an Arabic Bible."

He took it in his hand and said, "Is this all the Bible?"

"Yes."

He opened the first page and read, "The Holy Bible, the Old and the New Testament;" he said, "What means the Old Testament and the New Testament?"

I said, "The Old Testament is the prophecies about Christ, and the New Testament means the life and works of Christ."

He said, "Why do you believe in the Old Testament as it belongs to the Jews."

I said, "For it tells some things about Jesus who is coming, and about God's dealing with men; and it belongs to us as it is the word of God."

He said, "Good, then why don't you believe the Koran which came upon Mohamet?"

I told him, "Because there is no proof in the Bible that a prophet named Mohamet is com-

ing to the world; but there are many proofs in the New Testament that there should come many false prophets and decieve many; and Jesus warned us not to follow them; therefore, we don't believe Mohamet, for we think that he is one of the false prophets."

He said, "Jesus did not say so in the New Testament."

Then I opened to him the Bible which was in his hand and showed him St. Mathew 24:23-27: "Then if any man shall say unto you, Lo here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore, if they say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

He said, "Yes, I believe those words, and you are right, but Jesus did not say that all the prophets which came after him are false, are liars. Yes, there are many false prophets, and they are now in the world; but the words you read in St. Mathew is not a proof that there are no good prophets after Jesus."

Then I opened to him I John, and read all of chapter four. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already it is in the world." (Verses 1-3).

"No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby we know that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God. (Verses 12-15).

Then he said, "This book is very good, for how much do you sell it?"

I told him, "Only five piasters, (one shilling)."

He said, "O, very cheap." He took it and paid the price, and was glad. He promised to read it carefully to see the promises of God.

Most of my sales are to Mohammedans; the

Coptics and Christians do not buy much. In January I sold four hundred and twenty-two copies of the Scriptures."

The Bible is the Book of the King, and the King of Books ; alone it conquers the Koran and all others. Moral: Send the Bible everywhere.

KORAN ON ALMSGIVING.

"Pay your legal alms. (Sura 2).

Be constant in prayer and give alms; and what good ye have sent before for your souls ye shall find it with God: surely God seeth that which ye do. (Sura 2).

They will ask thee also what they shall bestow in alms, answer, "What ye have to spare." (Sura 2).

Pay the due thereof on the day whereon ye shall gather it (fruit). (Sura 6).

Alms are to be distributed only unto the poor and needy and those who are employed in collecting and distributing the same, and unto those whose hearts are recoiled and for the redemption of captives, and unto those who are in debt and insolvent, and for the advancement of God's religion, and unto the traveller. (Sura 9).

That which they (non-almsgivers) have covet-

ously reserved shall be bound as a collar about their neck on the day of the resurrection: unto God belongeth the inheritance of heaven and earth and God is well acquainted with what ye do. (Sura 3).

O ye who belive: make not your almsgiving vain by taunts and annoyances, like him who expends what he had for the sake of appearance before men, and believe not in God, and in the last day. (Sura 2).

Ye cannot attain to righteousness until ye expend in alms, of what ye love. (Sura 3).

If ye lend to God a goodly sum, He will double it for you, and will forgive you; for God is grateful, clement. (Sura 64)."

KORAN ON ORPHANS.

"Name them after their fathers; this will be more right before God.

But if ye know not who their fathers are, then let them be your brethren in faith, and your comrades. And unless with intent of heart, mistakes in this matter shall be no crime in you, for God is lenient, merciful. (Sura 33:4-5-37).

And examine the orphans until they attain the age of marriage, but if ye perceive they are able to manage their affairs well, deliver their

substance unto them, and waste it not extravagantly, or hastily, because they grow up. Let him who is rich, abstain entirely from the orphans' estates; and let him who is poor take thereof according to what shall be reasonable. And when ye deliver their substance unto them call witnesses thereof in their presence; God taketh sufficient account of your actions. (Sura 4).

Wherefore oppress not the orphan. (Sura 93.)

To deal righteously with them (orphans) is best. (Sura 2)."

KORAN ON KORAN.

Chap. 2, Verse 1.—"In the name of the Merciful and Compassionate God:

That is the Book! there is no doubt therein; a guide to the pious, who believe in the unseen, and are steadfast in prayer, and of what we have given them expend in alms; who believe in what is revealed to thee, and what was revealed before thee, and of the hereafter they are sure. These are in guidance from their Lord, and these are the prosperous.

Chap. 4, Verse 109.—They swore by God with their most strenuous oath, that if there come to them a sign they will indeed believe therein. Say, "Signs are only in God's hands: but what will

make you understand that, even when one has come, they will not believe?"

(110).—We will overturn their hearts and their eyesights, even as they believed not at first; and we will leave them, in their rebellion, blindly wandering on.

Chap. 10, Verse 38.—This Koran could not have been devised by any beside God; but it verifies that which was before it, and details the Book—there is no doubt therein—from the Lord of the worlds."

KORAN ON GOD:

Chap. 2, Verse 256.—“God, there is no god but He, the living, the self-subsistent. Slumber takes Him not, nor sleep. His is what is in the heavens and what is in the earth. Who is it that intercedes with Him save by His permission? He knows what is before them and what is behind them, and they comprehend not aught of His knowledge but of what he pleases. His throne extends over the heavens and the earth, and it tires Him not to guard them both, for He is high and grand.

Chap. 4, Verse 51.—Verily, God pardons not associating aught with Him, but He pardons anything short of that to whomsoever he pleas

es; but he who associates aught with God, he hath devised a mighty sin.

Chap. 7, Verse 190.—Will they associate with Him those who cannot create aught, but are themselves created, which have no power to help them, and cannot even help themselves?

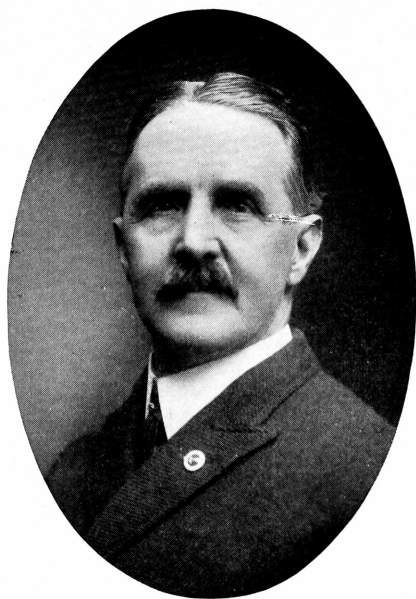
But if ye call them unto guidance they will not follow you. It is the same to them if Thou dost call them, or if Thou dost hold Thy tongue.

Those whom ye call on other than God are servants like yourselves.

Chap. 17, Verse 90.—“Say, If mankind and jinns united together to bring the like of this Koran, they could not bring the like, though they should back each other up!”

Chap. 41, Verse 1.—In the name of the Merciful and Compassionate God.

A revelation from the Merciful, the Compassionate; a book whose signs are detailed; an Arabic Koran for a people who do know; a herald of glad tidings and a warning.”



Thos. D. Osborne

KORAN ON ANGELS (Good).

Chap. 3, Verse 16.—God bears witness that there is no God but He, and the angels, and those possessed of knowledge standing up for justice. There is no God but He, the Mighty, the Wise. . . .

Verse 120.—When thou didst say unto the believers, "Is it not enough for you that your Lord assists you, with three thousand of the angels sent down from on high?"

Chap. 6, Verse 61.—He triumphs over his servants; He sends to them guardian angels, until, when death comes to any one of you, our messengers take him away; they pass not over any one, and then are they returned to God, their true sovereign.

Chap. 8, Verse 12.—When your Lord inspired the angels—"Verily, I am with you; make ye firm then those that believe; I will cast dread into the hearts of those who misbelieve—strike off their necks then, and strike off from them every finger-tip."

That is, because they went into opposition against God and His apostle; for he who goes into opposition against God and His apostle—verily, God is keen to punish.

Chap. 16, Verse 3.—He sends down the angels with the Spirit at His bidding upon whom He

will of His servants (to say), "Give warning that there is no God but Me."

Chap. 35, Verse 1.—In the name of the Merciful and Compassionate God.

Praise belongs to God, the originator of the heavens and the earth; who makes the angels His messengers, endued with wings in pairs, or threes, or fours; He adds to creation what He pleases; verily, God is mighty over all!"

Chap. 42, Verse 3.—And the angels celebrate the praises of their Lord, and ask forgiveness for those who are on the earth.

Chap. 50, Verse 16.—When the two meeters meet, sitting the one on the right and the other on the left, not a word does he utter, but a watcher is by him ready!

Chap. 49, Verse 75.—And thou shalt see the angels circling round about the throne, celebrating the praise of their Lord; and it shall be decided between them in truth; and it shall be said, "Praise be to God, the Lord of the Worlds!"

KORAN ON ANGELS (Bad).

Chap. 6, Verse 112.—“So have we made for every prophet an enemy—devils of men and jinns; some of them inspire others with specious speech to lead astray; but had thy Lord pleased, they would not have done it; so leave them with what they do devise.

. . . Verse 127.—And on the day when He shall gather them all together, “O assembly of the jinns! ye have got much out of mankind!” And their clients from among mankind shall say: “O our Lord! much advantage had we one from another; but we reached our appointed time which thou hadst appointed for us.” Says He, “The fire is your resort, to dwell therein for aye! save what God pleases; verily thy Lord is wise and knowing.

Chap. 11, Verse 120.—“I will surely fill Hell with jinns and mankind all together.

Chap. 15, Verse 28.—And the jinns had we created before of smokeless fire.

Chap. 51, Verse 55.—And I have not created the jinn and mankind save that they may worship Me.

I do not desire any provision from them, and I do not wish them to feed Me.”

KORAN ON DEVIL (Iblis).

Chap. 15, Verse 29.—“And when thy Lord said to the angels, “Verily, I am creating a mortal from crackling clay of black mud wrought into shape;

(30) “And when I have fashioned it, and breathed into it of my spirit, then fall ye down before it, adoring.”

And the angels adored all of them together, save Iblis, who refused to be among those who adored.

He said, “O Iblis! what ails thee that thou art not among those who adore?”

Said he, “I would not adore a mortal whom Thou hast created from a crackling clay of black mud wrought into form.”

He said, “Then get thee forth therefrom, and, verily, thou art to be pelted! (35) And, verily, the curse is upon thee until the day of judgment.”

Said he, “O my Lord! respite me until the day when they shall be raised.” He said, “Then, verily, thou art of the respited until the day of the noted time.”

He said, “O my Lord! for that thou hast seduced me, I will surely make it seem seemly for them on earth, and I will surely seduce them all together; (40) save such, of Thy servants amongst

them as are sincere." Said He, "This is a right way against me. Verily, my servants thou hast no authority over, save over those who follow thee of such as are seduced; and, verily, Hell is promised to them all together!"

KORAN ON FASTING.

Chap. 2, Verse 179.—"There is prescribed for you the fast as it was prescribed for those before you; haply ye may fear. (180) A certain number of days, but he amongst you who is ill or on a journey, then (let him fast) another number of days. And those who are fit to fast may redeem it by feeding a poor man; but he who follows an impulse to a good work it is better for him; and if ye fast it is better for you, if ye did but know.

The month of Ramazan, wherein was revealed the Koran, for a guidance to men, and for manifestations of guidance, and for a discrimination. And he amongst you who beholds this month then let him fast it; but he who is sick or on a journey, then another number of days—God desires for you what is easy, and desires not for you what is difficult—that ye may complete the number and say, "Great is God," for that He has guided you; haply ye may give thanks."

KORAN ON PILGRIMAGE.

Chap. 2, Verse 192.—“And fulfill the pilgrimage and the visitation to God; but if ye be besieged, then what is easiest for you by way of gift. But shave not your heads until your gift shall reach its destination; and he amongst you who is sick or has a hurt upon his head, then the redemption is by fasting, or by alms, or by an offering. But when ye are safe again, then let him who would enjoy the visitation until the pilgrimage (bring) what is easiest as a gift. And he who cannot find (anything to bring), then let him fast three days on the pilgrimage and seven when ye return; these make ten days complete. That is, for him whose family are not present in the sacred mosque; and fear God, and know that God is keen to punish.

Chap. 3, Verse 90.—Verily, the first house founded for men was surely that at Bakkah, for a blessing and a guidance to the worlds. Therein are manifest signs,—Abraham’s station, and whosoever enters in is safe. There is due to God from man a pilgrimage unto the House, for whosoever can find his way there. But whoso misbelieves—God is independent of the worlds.”

KORAN ON HEAVEN.

Chap. 3, Verse 14.—“Say, But shall we tell you of a better thing than this?” For those who fear are gardens with their Lord, beneath which rivers flow; they shall dwell therein for aye, and pure wives and grace from God.

Chap. 3, Verse 125.—And vie with one another for pardon from your Lord, and for Paradise, the breadth of which is as the heaven and the earth, prepared for those who fear; for those who expend in alms, in prosperity and adversity, for those who repress their rage, and those who pardon men; God loves the kind.

Chap. 4, Verse 123.—But he who doeth good works—be it male or female—and believes, they shall enter into Paradise, and they shall not be wronged a jot.

Chap. 7, Verse 44.—And betwixt the two there is a veil. . . .

But the Fellows of the Fire shall cry out to the Fellows of Paradise, “Pour out upon us water, or something of what God has provided you with.” They will say, “God has prohibited them both to those who misbelieve; who took their religion for a sport and a play; whom the life of the world beguiled!” To-day we forget them as they forgot the meeting of this day, and for that they did deny our signs!

Chap. 9, Verse 73.—God has promised to believers, men and women, gardens beneath which rivers flow, to dwell therein for aye; and goodly places in the garden of Eden, but good-will from God is the greatest of all! that is the mighty happiness!

Chap. 13, Verse 20.—Those who fulfill God's covenant and break not the compact, and those who attain what God has bidden to be attained, and dread their Lord and fear the evil reckoning up; and those who are patient, craving their Lord's face, and are steadfast in prayer, and expend in alms of what we have bestowed upon them secretly and openly, and ward off evil with good—these shall have the recompense of the abode, gardens of Eden, into which they shall enter with the righteous amongst their fathers, and their wives, and their seed; and the angels shall enter in unto them from every gate: "Peace be upon you! for that ye were patient, and goodly is the recompense of the abode!"

Chap. 18, Verse 30.—These, for them are gardens of Eden; beneath them rivers flow; they shall be adorned therein with bracelets of gold, and shall wear green robes of silk, and of brocade; reclining therein on thrones; pleasant is the reward, and goodly the couch!

Chap. 35, Verse 30.—Gardens of Eden shall



KORAN WOMAN.

they enter, adorned therein with bracelets of gold and pearls; and their garments therein shall be silk; and they shall say, "Praise belongs to God, who has removed from us our grief! verily, our Lord is forgiving, grateful! who has made us alight in an enduring abode of His grace, wherein no toil shall touch us, and there shall touch us no fatigue."

Chapter 56.—"They shall repose on couches, the linings whereof *shall be* of thick silk interwoven with gold; and the fruit of the two gardens *shall be* near at hand *together*. Which, therefore, of your LORD's benefits will ye ungratefully deny? Therein *shall receive them beauteous damsels*, refraining their eyes *from beholding any besides their spouses*, whom no man shall have deflowered before them, neither any genius. Which, therefore, of your LORD's benefits will ye ungratefully deny? *Having complexions* like rubies and pearls. Which, therefore, of your LORD's benefits will ye ungratefully deny? *Shall the reward of good works be* any other than good? Which, therefore, of your LORD's benefits will ye ungratefully deny? And besides these *there shall be two other gardens*; Which, therefore, of your LORD's benefits will ye ungratefully deny? Of a dark green. Which, therefore, of your LORD's benefits will ye ungratefully deny?

In each of them *shall be* two fountains pouring forth plenty of water. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them *shall be* fruits, and palm-trees, and pomegranates. Which, therefore, of your LORD's benefits will ye ungratefully deny? Therein *shall be* agreeable and beauteous *damsels*. Which, therefore, of your LORD's benefits will ye ungratefully deny? Having fine black eyes; and kept in pavilions *from public view*. Which, therefore, of your LORD's benefits will ye ungratefully deny? Whom no man shall have deflowered, before *their destined spouses*, nor any genius. Which, therefore, of your LORD's benefits will ye ungratefully deny? *Therein shall they delight themselves*, lying on green cushions and beautiful carpets. Which, therefore, of your LORD's benefits will ye ungratefully deny? Blessed be the name of thy LORD, possessed of glory and honour!"

KORAN ON HELL.

Chap. 4, Verse 18.—“But whoso rebels against God and His Apostle, and transgresses His bounds, He will make him enter into fire and dwell therein for aye; and for him is shameful woe.

Chap. 9, Verse 69.—God has promised unto the hypocrites, men and women, and unto the misbelievers, hell fire, to dwell therein for aye; it is enough for them! God shall curse them, and their's shall be enduring woe.

Chap. 10, Verse 28.—But, as for those who have earned ill, the reward of evil is the like thereof; abasement shall cover them! they shall have none to defend them against God; as though their faces were veiled with the deep darkness of the night; these are the Fellows of the Fire, and they shall dwell therein for aye.

Chap. 11, Verse 120.—I will surely fill Hell with jinns and mankind all together.

Chap. 14, Verse 19.—Then they asked for an issue; and disappointed was every rebel tyrant. Behind such a one is Hell, and he shall be given to drink liquid pus. (20) He shall try to swallow it, but cannot gulp it down; and death shall come upon him from every place and yet he shall not die, and behind him shall be rigorous woe!”

KORAN ON MARRIAGE.

Chap. 4, Verse 3.—Marry what seems good to you of women, by twos, or threes, or fours; and if ye fear that ye cannot be equitable, then only one, or what your right hands possess.* That keeps you nearer to not being partial.

Chap. 33, Verse 49.—O thou prophet! verily, we make lawful for thee thy wives to whom thou hast given their hire (*i. e.* dowry), and what thy right hand possesses out of the booty that God has granted thee.

Chap. 2, Verse 226.—Those who swear off from their women they must wait four months; but if they break their vow God is forgiving and merciful.

And if they intend to divorce them, verily, God hears and knows."

* That is female slaves.

KORAN ON DIVORCE.

"Divorce (may happen) twice; then keep them in reason, or let them go with kindness. It is not lawful for you to take from them anything of what you have given them, unless both fear that they cannot keep within God's bounds.

(230).—But if he divorce her (a third time) she shall not be lawful to him after that, until

she marry another husband; but if he divorce her too, it is no crime in them both to come together again, if they think they can keep within God's bounds. These are God's bounds, which He explains to a people who know.

When ye divorce women, and they have reached the prescribed time, then keep them kindly, or let them go in reason, but do not keep them by force to transgress; for whoso does that, he is unjust to his own soul.

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It is no crime in you if ye divorce your women ere ye have yet touched them, or settled for them a settlement. But provide maintenance for them—the wealthy according to his power, and the straitened in circumstances according to his power—must provide in reason; a duty this upon the kind.

And if ye divorce them before ye have touched them, but have already settled for them a settlement, the half of what ye have settled, unless they remit it, or he in whose hand is the marriage tie remits it; and that ye should remit is nearer to piety, and forget not liberality between you. Verily, God on what ye do doth look.

.

And divorced women should have a maintenance in reason—a duty this on those that fear.”

KORAN ON MOHAMET.

Chap. 3, Verse 136.—“Mohamet is but an apostle; apostles have passed away before his time; what if he die or is killed, will ye retreat upon your heels? He who retreats upon his heels does no harm to God at all; but God will recompense the thankful. It is not for any soul to die, save by God's permission written down for an appointed time; but he who wishes for the reward of this world we will give him of it, and he who wishes for the reward of the future we will give him of it, and we will recompense the grateful.

Chap. 4, Verse 164.—But God bears witness to what he has revealed to thee; He revealed it in His knowledge, and the angels bear witness too, though God is witness enough.

(165).—Verily, those who misbelieve and obstruct the way of God, have erred a wide error.

Verily, those who misbelieve and are unjust, God will not pardon them, nor will He guide them on the road—save the road to Hell, to dwell therein for aye; that is easy enough to God!

O ye folk! the Apostle has come to you with truth from your Lord; believe then, for it is better for you.”

KORAN ON PRAYER.

Chap. 2, Verse 182.—“When my servants ask thee concerning me, then, verily, I am near; I answer the prayer’s prayer whene’er he prays to Me. So let them ask Me for an answer, and let them believe in Me; haply they may be directed aright.

Chap. 4, Verse 104.—But when ye have fulfilled your prayer, remember God standing and sitting and lying on your sides; and when ye are in safety then be steadfast in prayer; verily, prayer is for the believers prescribed and timed!

Chap. 6, Verse 71.—Say, “Verily, God’s guidance is the guidance, and we are bidden to resign ourselves unto the Lord of the worlds, and be ye steadfast in prayer and fear him, for He it is to whom we shall be gathered.”

Chap. 14, Verse 36.—Say to my servants who believe, that they be steadfast in prayer.

Chap. 17, Verse 80.—Be thou steadfast in prayer from the declining of the sun until the dusk of the night, and the reading of the dawn; verily, the reading of the dawn is ever testified to.

Chap. 20, Verse 132.—Bid thy people to prayer, and persevere in it.”

KORAN ON PREDESTINATION.

Chap. 3, Verse 163.—“Those who said of their brethren, whilst they themselves stayed at home, “Had they obeyed us they would not have been killed;” say, “Ward off from yourselves death, if ye do speak the truth.”

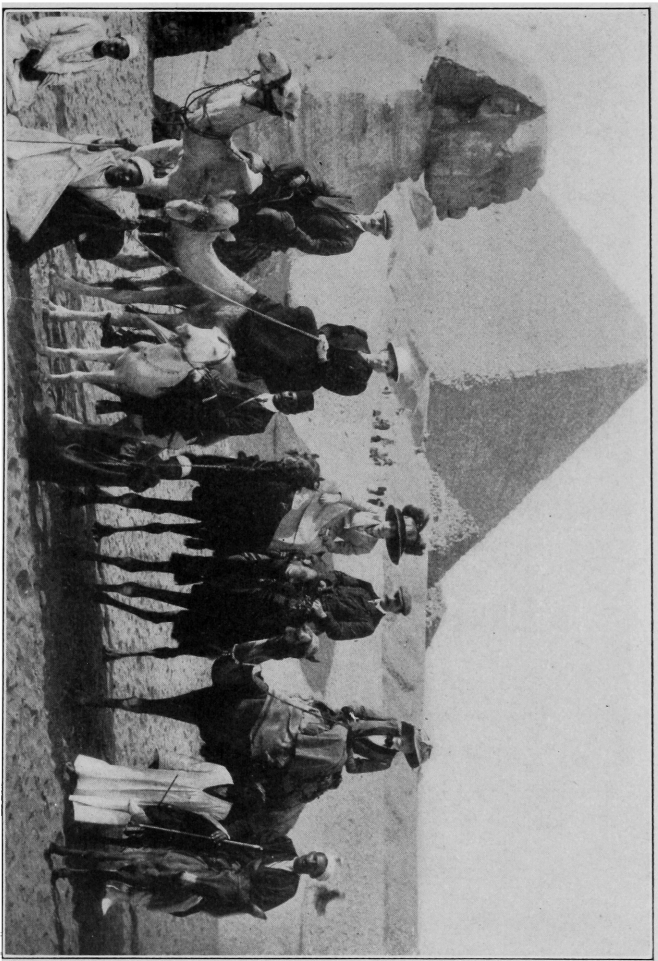
Chap. 7, Verse 33.—Every nation has its appointed time, and when their appointed time comes they cannot keep it back an hour, nor can they bring it on.

Chap. 10, Verse 11.—And if God should hasten on the bad to men as they would hasten on the good their appointed time would surely be fulfilled. But we will let those who hope not for our meeting go on in their rebellion, blindly wandering on.

Chap. 16, Verse 63.—If God were to punish men for their wrong-doing, He would not leave upon the earth a single beast, but He respites them until a stated time; and when their time comes they cannot put it off an hour, nor can they bring it on.

They set down to God what they abhor themselves; and their tongues describe the lie that “Good is to be their’s;” without a doubt their’s is the Fire, for, verily, they shall be sent on there!

Chap. 17, Verse 14.—And every man’s augury have we fastened on his neck.



KORAN LAND—OUR PARTY AT THE PYRAMIDS.

Chap. 21, Verse 101.—Verily, those for whom the good (reward) from us was fore-ordained they from it shall be kept far away; they shall not hear the slightest sound thereof, and they in what their souls desire shall dwell for aye. The greatest terror shall not grieve them; and the angels shall meet them (saying), “This is your day which ye were promised!”

Chap. 62, Verse 8.—“Say, Verily, the death from which ye flee will surely meet you, then shall ye be sent back to Him who knows the unseen and the visible, and He will inform you of that which ye have done!”

KORAN ON PROSELYTISM.

Chap. 2, Verse 189.—“But fight them that there be no sedition, and that the religion may be God’s; but if they desist, then let there be no hostility save against the unjust.

Chap. 3, Verse 163.—Count not those who are killed in the way of God as dead, but living with their Lord; provided for, rejoicing in what God has brought them of His grace, and being glad for those who have not reached them yet—those left behind them; there is no fear for them, and they shall not be grieved, (165) glad at favour from God and grace, and that God wasteth not the hire of the believers.

Chap. 43, Verse 16.—Ye shall be called out against a people endowed with vehement valour, and shall fight them or they shall become Muslims. And if ye obey, God will give you a good hire; but if ye turn your backs, as ye turned your backs before, He will torment you with grievous woe!”

KORAN ON RESURRECTION.

Chap. 3, Verse 182.—“Every soul must taste of death; and ye shall only be paid your hire upon the resurrection day.

Chap. 4, Verse 89.—God, there is no God but He! He will surely assemble you on the resurrection day, there is no doubt therein; who is truer than God in His discourse?

Chap. 11, Verse 19.—Whosoever shall wish for the life of this world and its ornaments, we will pay them their works therein, and they shall not be cheated. These are those for whom there is nothing in the hereafter save the Fire; and void is what they made therein, and vain what they were doing!

Chap. 14, Verse 49.—Think then not indeed that God fails in his promise to His apostles; verily, God is mighty, the Lord of vengeance; on the day when the earth shall be changed for another earth, and the heavens too; and (all) shall go forth unto God, the one, the dominant.

(50).—Thou shalt see the sinners on that day bound together in fetters; with shirts of pitch and fire covering their faces; that God may reward each soul according to what it has earned; verily, God is swift at reckoning up!”

KORAN ON WINE AND GAMING.

Chap. 2, Verse 216.—“They will ask thee about wine and games of chance; say, in them both is sin and profit to men; but the sin of both is greater than the profit of the same.

Chap. 5. Verse 92.—O ye who believe! verily, wine, and games of chance, and statues, and divining (arrows) are only an abomination of Satan’s work; avoid them then that haply ye may prosper. Satan only desires to place enmity and hatred between you by wine and games of chance, and to turn you from the remembrance of God and from prayer; but will ye not desist, and obey God, and obey the Apostles, and beware, for if ye turn back, then know that our Apostle has only his message to preach.”

KORAN ON EATING.

Chap. 2, Verse 168.—“O ye who do believe! eat of the good things wherewith we have provided you, and give thanks unto God if it be Him ye serve—He has only forbidden for you what is dead, and blood, and flesh of swine, and whatsoever has been consecrated to other than God; but he who is forced, neither revolting nor transgressing, it is in no sin for him; verily, God is forgiving and merciful.

Chap. 5, Verse 4.—Forbidden to you is that which dies of itself, and blood, and the flesh of swine, and that which is devoted to other than God, and the strangled, and the knocked down, and that which falls down, and the gored, and what wild beasts have eaten—except what ye slaughter in time—and what is sacrificed to idols and dividing carcases by arrows.”

KORAN ON USURY.

Chap. 2, Verse 276.—“Those who devour usury shall not rise again, save as he riseth whom Satan hath paralyzed with a touch; and that is because they say, “Selling is only like usury,” but God has made selling lawful and usury unlawful; and he to whom the admonition from his Lord has come, if he desists, what has gone before is his; his matter is in God’s hands. But whosoever returns (to usury) these are the Fellows of the Fire, and they shall dwell therein for aye. God shall blot out our usury, but shall make almsgiving profitable, for God loves not any sinful misbeliever.

Chap. 30, Verse 38.—And what ye put out to usury that it may increase with the wealth of men, it shall not increase with God; but what ye put out in alms, desiring the face of God—these it is who shall gain double.”

PART II.

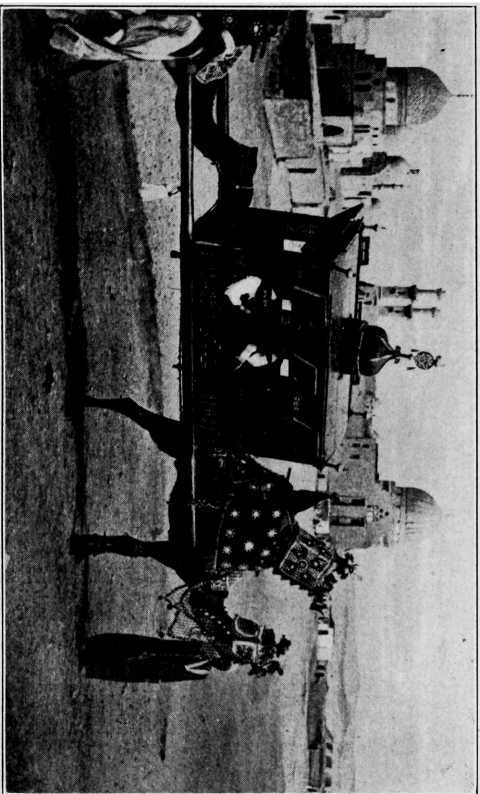
MOHAMMEDAN MEMORABILIA.

“Concerning the creation of Adam, the Mohammedans have several peculiar traditions. They say the angels Gabriel, Michael, and Israfel, were sent by God, one after another, to fetch seven handfuls of earth from different depths and of different colors (whence some account for the various complexions of mankind); but the earth being apprehensive of the consequence and desiring them to represent her fear to God that the creature he designed to form would rebel against him and draw down his curse upon her, they returned without performing God’s command; whereupon he sent Azrail on the same errand, who executed his commission without remorse, for which reason God appointed that angel to separate the souls from the bodies, being therefore called the angel of death. The earth he had taken was carried into Arabia, to a place between Mecca and Tayef, where first being kneaded by the angels, it was afterwards fash-

ioned by God himself into a human form and left to dry

FOR THE SPACE OF FORTY DAYS

or as some say as many years; the angels in the meantime often visiting it, and Eblis (then one of the angels who are nearest to God's presence, afterwards the devil) among the rest; but he not contented with looking on it kicked it with his foot until it rung, and knowing God designed that creature to be his superior, took a secret resolution never to acknowledge him as such. After this God animated the figure of clay and endued it with an intelligent soul, and when he had placed him in Paradise, formed Eve out of his left side. This story Mohammed borrowed from the Jewish traditions, which say that the angels having spoken of man with some contempt when God consulted them about his creation, God made answer that the man was wiser than they; and to convince them of it, he brought all kinds of animals to them, and asked them their names; which they not being able to tell, he put the same question to the man, who named them one after another; and being asked his own name and God's name, he answered very justly and gave God the name of Jehovah. The angels adoring of Adam is also mentioned in the Talmud.



KORAN WEDDING CARRIAGE.

THE STORY OF THE FALL

is told in the beginning of the seventh chapter. The devil offering to get into Paradise to tempt Adam, was not admitted of the guard; whereupon he begged of the animals, one after another to carry him in, that he might speak to Adam and his wife; but they all refused him except the serpent, who took him between two of his teeth, and so introduced him. They add that the serpent was then of a beautiful form, and not in the shape he now bears. The Mohammedans say that when they were cast from Paradise that Adam fell on the Isle of Ceylon or Serendih, and Eve near Joddah, (the port of Mecca) in Arabia; and that after a separation of two hundred years, Adam was on his repentance, conducted by the angel Gabriel to a mountain near Mecca, where he found and knew his wife, the mountain being thence named Arafat; and that he afterwards retired with her to Ceylon, where they continued to propagate their species.

ANOTHER TRADITION

concerning the gigantic stature of our first parents. Their prophet, they say, affirmed Adam to have been as tall as a high palm tree, but this would be too much in proportion, if that were really the print of his foot, which is pretended

to be such, on the top of a mountain in the Isle of Ceylon, thence named Pico de Adam, and by the Arab writer Rahum, being somewhat above two spans long (though others say it is seventy cubits long, and that when Adam set one foot here, he had the other in the sea); and too little, if Eve were of so enormous a size, as is said, when her head lay on one hill near Mecca, her knees rested on two others in the plain, about two musket shots asunder.

GOD PROMISED ADAM

that his will should be revealed to him and his posterity; which promise the Mohammedans believe was fulfilled at several times by several prophets, from Adam himself, who was the first, to Mohammed, who was the last. The number of books revealed to Adam, they say, was ten. The Jews are here called upon to receive the Koran, as verifying and confirming the Pentateuch, particularly with respect to the unity of God, and the mission of Mohammed. And they are exhorted not to conceal the passages of their law which bear witness to those truths, not to corrupt them by publishing false copies of the Pentateuch, for which the writers were but poorly paid.

SEVERAL WRITERS HAVE WRONGLY

concluded that the Mohammedans hold it to be the doctrine of their prophet that every man may be saved in his own religion, provided he is sincere and leads a good life. It is true some of their doctors do agree this to be the purport of the words; but then they say the latitude hereby granted was soon revoked, for that this passage is abrogated by several others in the Koran, which expressly declare that none can be saved who is not of the Mohammedan faith, and particularly by those words of the third chapter: "Whoever followeth any other religion than Islam (*i. e.* Mohammedanism) it shall not be accepted of him, and at the last day he shall be of those who perish." However, others are of the opinion that this passage is not abrogated, and interpret it differently, taking the meaning of it to be that no man, whether he be a Jew, a Christian or a Sabian, shall be excluded from salvation, provided he quit his erroneous religion and become a Moslem, which they say is intended by the following words: "Whoever believeth in God, and the last day, and doeth that which is right." This interpretation is approved by Mr. Reland, who thinks words here import no more than those words of the apostle, "In every nation, he that feareth God, and worketh righteousness."

ness is accepted with him," from which it must not be inferred that the religion of nature, or any other is sufficient to save, without faith in Christ.

IN THE DAYS OF DAVID

some Israelites dwelt at Ailah or Elath, on the Red Sea, where on the night of the Sabbath the fish used to come in great numbers to the shore, and stay there all the Sabbath, to tempt them; but the night following, they returned into the sea again. At length some of the inhabitants neglecting God's command, caught fish on the Sabbath, and dressed and ate them, and afterwards cut canals from the sea, with sluices, which they shut on the Sabbath to prevent their return to the sea. The other part of the inhabitants who strictly observed the Sabbath, used both persuasion and force to stop this impiety, but to no purpose, the offenders growing more and more obstinate; whereupon David cursed the Sabbath-breakers,

AND GOD TRANSFORMED THEM INTO APES.

It is said that one going to see a friend of his that was among them, found him in the shape of an ape, moving his eyes about wildly; and asking him whether he was not such a one, the ape made a sign with his head that it was he; whereupon the friend said to him, "Did I not ad-

vise you to desist," at which the ape wept. They add that these unhappy people remained three days in this condition, and were afterwards destroyed by a wind which swept them all into the sea.

THE DEVILS

having by God's permission, tempted Solomon without success, they made use of a trick to blast his character. For they wrote several books of magic and hid them under that prince's throne, and after his death told the chief men, that if they wanted to know by what means Solomon had obtained his absolute power over men, genii, and the winds, they should dig under his throne; which having done they found the aforesaid books which contained impious superstitions. The better sort refused to learn the evil arts therein delivered, but the common people did; and the priests published this scandalous story of Solomon, which obtained credit among the Jews until God, say the Mohammedans, cleared that king by the mouth of their prophet, declaring that Solomon was no idolator. Some say only that these were two magicians, or angels sent by God, to teach men magic and to tempt them.

OTHERS TELL A LONGER FABLE

that the angels expressing their surprise at the wickedness of the sons of Adam, after prophets had been sent to them with divine commissions, God bid them choose two out of their own number, to be sent down to be Judges on the earth. Whereupon they pitched upon Harut and Marut, who executed their office with integrity for some time, till Zohara, or the planet Venus, descended and appeared before them in the form of a beautiful woman, bringing a complaint against her husband, (though others say she was a real woman). As soon as they saw her

THEY FELL IN LOVE WITH HER

and endeavored to prevail on her to satisfy their desires, but she flew up again to heaven, whither the two angels also returned, but were not admitted. However, on the intercession of a certain pious man, they were allowed to choose whether they would be punished in this life or the other. Whereupon they chose the former, and now suffer punishment accordingly in Babel, where they are to remain till the day of judgment. They add that if a man has a fancy to learn magic, he may go to them, and hear their voice, but cannot see them. This story Mohammed took

DIRECTLY FROM THE PERSIAN MAGI

who mention two rebellious angels of the same names, now hung up by the feet with their heads downward in the territory of Babel. And the Jews have something like this of the angel Sham-hozai, who having debauched himself with women, repented, and by way of penance hung himself up between heaven and earth.

PRAYER.

At first, Mohammed and his followers, observed no particular rites in turning their faces towards any certain place or quarter of the wrold, when they prayed; it being declared to be perfectly indifferent. Afterwards when the prophet fled to Medina, he directed them to turn toward the temple of Jerusalem, (probably to ingratiate himself with the Jews), which continued to be their Keblah for six or seven months, but either finding the Jews too intractable, or despairing otherwise to gain the pagan Arabs, who could not forget their respect to the temple of Mecca, he ordered that prayers for the future, should be towards this last. This change was made in the second year of the Hejra, and occasioned many to fall from him, taking offense at his inconstancy.

THE SOULS OF THE MARTYRS

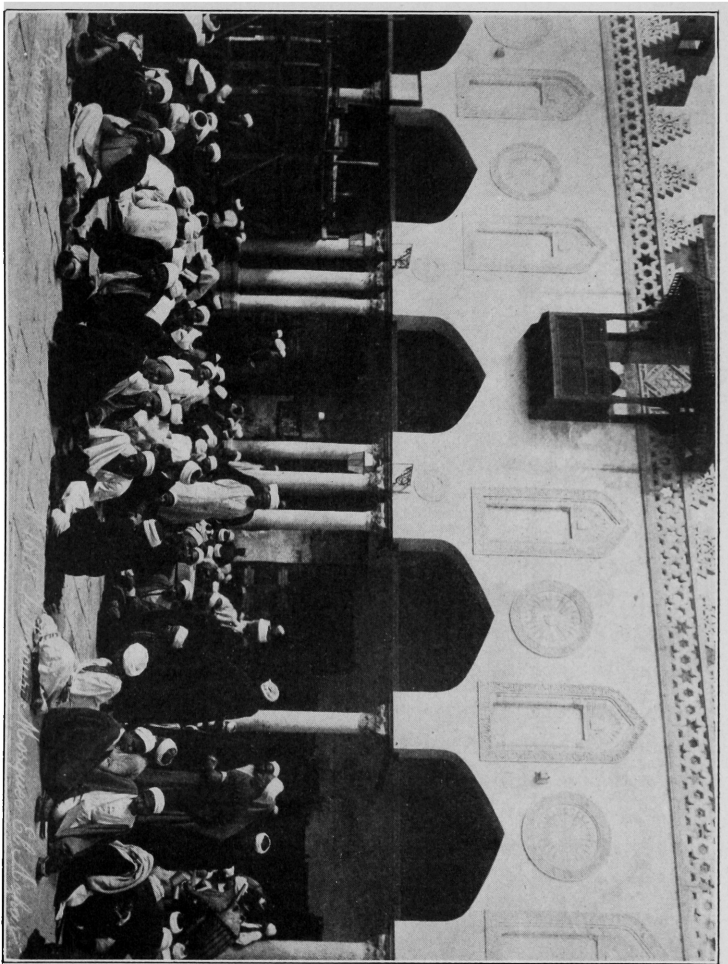
(for such they esteem those who die in battle against infidels), says Jallalo'ddin, are in the crops of green birds which have liberty to fly wherever they please in Paradise, and feed on the fruits thereof. Whenever the Mohammedans kill any animal for food they always say Bismallah, or in the name of God; which if it be neglected, they think it is not lawful to eat.

EZRA RIDING ON AN ASS

by the ruins of Jerusalem, after it had been destroyed by the Chaldeans, doubted in his mind by what means God could raise the city and its inhabitants again; whereupon God caused him to die, and he remained in that condition one hundred years; at the end of which God restored him to life, and he found a basket of figs and a cruse of wine he had had with him not in the least spoiled or corrupted; but his ass was dead, the bones only remaining, and these, while the prophet looked on, were raised and clothed with flesh, becoming an ass again, which being inspired with life, began to bray.

ABRAHAM ONCE ASKED

to be shown how the dead were to be raised. The occasion of this request is said to have been



KORAN GREATEST SCHOOL, EL AZHAR, INTERIOR.

a doubt proposed to him by the devil in human form, how it was possible for the several parts of the corpse of a man which lay on the sea-shore, and had been partly devoured by the wild beasts, the birds, and the fish, to be brought together at the resurrection. Abraham took an eagle (a dove) say others, a peacock, a raven and a cock, which he cut to pieces and mingled their flesh and feathers together, or, as some tell us, pounded all in a mortar, and dividing the mass into four parts, laid them on so many mountains, but kept the heads which he had preserved whole in his hand. Then he called them each by their name, and immediately one part flew to the other, till they all recovered their first shape, and then came to be joined to their respective heads. This seems to be taken from Abraham's sacrifice of birds mentioned by Moses, with some additional circumstances."

AMRAN.

Amran, is the name of two several persons, according to the Mohammedan tradition. One was the father of Moses and Aaron ; and the other was the father of the Virgin Mary ; but he is called by some Christian writers Joachim. The commentators suppose the first, or rather both of them, to be meant in this place ; however, the person intended in the next passage, it is agreed, was the latter ; who besides Mary the mother

of Jesus, had also a son named Aaron, and another sister, named Isha (or Elizabeth), who married Zacharias, and was the mother of John the Baptist ; whence that prophet and Jesus are usually called by the Mohammedans, *The two sons of the aunt*, or the cousins german.

VIRGIN MARY.

It must be observed that though the Virgin Mary is called in the Koran the sister of Aaron, yet she is nowhere called the sister of Moses ; however, some Mohammedan writers have imagined that the same individual Mary, the sister of Moses, was miraculously preserved alive from his time till that of Jesus Christ, purposely to become the mother of the latter.

FATIMA.

There is a story of Fatima, Mohammed's daughter, that she once brought two loaves and a piece of flesh to her father, who returned them to her, and having called for her again, when she uncovered the dish, it was full of bread and meat ; and on Mohammed's asking her whence she had it, she answered in the words of this passage : *This is from GOD ; for GOD provideth for whom he pleaseth without measure.* Whereupon he blessed GOD, who thus favoured her, as he had the most excellent of the daughters of Israel.

JESUS NAMED.

Jesus, who, al Beidawi says, is so called because he was conceived by the word or command of GOD without a father.

DEVIL TOUCH.

According to a tradition of Mohammed, every person that comes into the world is touched at his birth by the devil, and therefore cries out. Mary and her son only excepted, between whom and the evil spirit God placed a veil, so that his touch did not reach them.

And for this reason, they say, neither of them were guilty of any sin, like the rest of the children of Adam; which peculiar grace they obtained by virtue of this recommendation of them by Hannah to God's protection.

ASCENSION.

It is the opinion of a great many Mohammedans that Jesus was taken up into heaven without dying; that the moment the Jews were going to apprehend Jesus in the garden, he was snatched up into the third heaven, by the ministry of four angels, Gabriel, Michael, Raphael, and Uriel; that he will not die till the end of the world, and that it was Judas who was crucified in his stead.

CHRIST'S CHILDHOOD.

Another fabulous tradition says that Jesus, being seven years old, and at play with several children of his age, they made several figures of birds and beasts, for their diversion, of clay, and each preferring his own workmanship, Jesus told them, that he would make his walk and leap; which accordingly, at his command, they did. He made also several figures of sparrows and other birds, which flew about or stood on his hands as he ordered them, and also ate and drank when

he offered them meat and drink. The children telling this to their parents, were forbidden to play any more with Jesus, whom they held to be a sorcerer.

JUDGMENT DAY.

The Mohammedans have a tradition that the first banner of the infidels that shall be set up on the day of judgement, will be that of the Jews ; and that GOD will first reproach them with their wickedness, over the heads of those who are present, and then order them to hell.

DEAD RAISED.

Jallaloddin mentions three persons whom Christ restored to life, and who lived several years after, and had children ; viz : Lazarus, the widow's son, and the publican's (I suppose he means the ruler of the synagogue's) daughter. He adds that he also raised Shem the son of Noah, who, as another writes, thinking he had been called to judgment, came out of his grave with his head half gray, whereas men did not grow gray in his days ; after which he immediately died again.

AN ASCENSION.

They say that a stratagem of GOD was the taking of Jesus up into heaven, and stamping his likeness on another person, who was apprehended and crucified in his stead. For it is the constant doctrine of the Mohammedans that it was not Jesus himself who underwent that ignominious death, but somebody else in his shape and resemblance. The person crucified some will have to be a spy that was sent to entrap him ; others that it

was one Titian, who by the direction of Judas entered in at a window of the house where Jesus was, to kill him ; and others that it was Judas himself, who agreed with the rulers of the Jews to betray him for thirty pieces of silver, and led those who were sent to take him.

JESUS RETURNED.

It is supposed by several that this story was an original invention of Mohammed's ; but several held the same opinion long before his time. The Basilidians, in the very beginning of Christianity, denied that Christ himself suffered, but that Simon the Cyrenean was crucified in his place. The Cerinthians before them, and the Carpocratians next (to name no more of those who affirmed Jesus to have been a mere man), did believe the same thing ; that it was not himself, but one of his followers very like him that was crucified. Photius tells us, that he read a book entitled, "The Journeys of 'The Apostles,'" relating the acts of Peter, John, Andrew, Thomas, and Paul ; and among other things contained therein, this was one, *that Christ was not crucified, but another in his stead*, and that therefore *he laughed at his crucifiers*, or those who thought they had crucified him.

They add, that Jesus after his crucifixion in *effigy*, was sent down again to earth, to comfort his mother and disciples, and acquaint them how the Jews were deceived ; and was then taken up a second time into heaven.

CHRIST'S VICTORY.

They who believe in Jesus (among whom the Mohammedans reckon themselves) shall be for ever superior to the Jews, both in arguments and in arms. And accordingly, says al Beidawi, to this very day the Jews have never prevailed either against the Christian or Moslems, nor have they any kingdom or established government of their own.

Some maintained that he was justly and really crucified; some insisted that it was not Jesus who suffered, but another who resembled him in the face, pretending the other parts of his body, by their unlikeness, plainly discovered the imposition; some said he was taken up into heaven; and others, that his manhood only suffered, and that his godhead ascended into heaven.

Some claim that no Jew or Christian shall die before he believes in Jesus; for they say, that when one of either of those religions is ready to breathe his last, and sees the angel of death before him, he shall then believe in that prophet as he ought, though his faith will not then be of any avail. According to a tradition of Hajaj, when a Jew is expiring, the angels will strike him on the back and face, and say to him, *O thou enemy of GOD, Jesus was sent as a prophet unto thee, and thou didst not believe on him*; to which he will answer, *I now believe him to be the servant of GOD*; and to a dying Christian they will say, *Jesus was sent as a prophet unto thee, and thou hast imagined him to be GOD, or the son of GOD*; whereupon he will believe him to be the servant of GOD only, and his apostle.

Others suppose that all Jews and Christians in general shall have a right faith in that prophet before his death, that is, when he descends from heaven and returns into the world, where he is to kill Antichrist, and to establish the Mohammedan religion, and a most perfect tranquility and security on earth.

INFIDELS AT JUDGMENT.

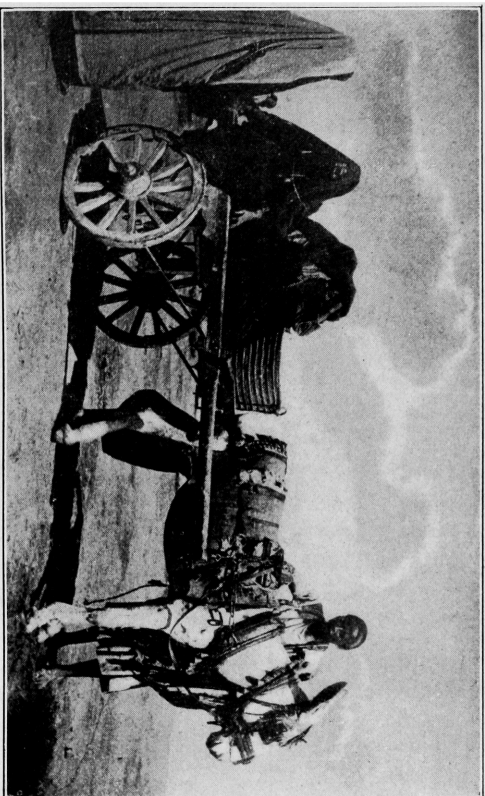
When an infidel comes forth from his grave, says Jallaloddin, his works shall be represented to him under the ugliest form that ever he beheld, having a most deformed countenance, a filthy smell, and a disagreeable voice; so that he shall crie out, *GOD defend me from thee, what art thou? I never saw anything more detestable!* To which the figure will answer, *Why dost thou wonder at my ugliness? I am thy evil works; thou didst ride upon me while thou wast in the world; but now will I ride upon thee, and thou shalt carry me.* And immediately it shall get upon him; and whatever he shall meet shall terrify him, and say, *Hail, thou enemy of God, thou art he who was meant by* (these words of the Koran), *and they shall carry their burdens, &c.*

ABRAHAM.

Azer is the name which the Mohammedans give to Abraham's father, named in scripture Terah. However, some of their writers pretend that Azer was the son of Terah, and D'Herbelot says that the Arabs always distinguish them in their genealogies as different persons; but that because Abraham was the son of Terah according to Moses, it is therefore supposed (by

European writers) that Terah is the same with the Azer of the Arabs. Several Arab and Turkish writers expressly make Azer and Terah the same person. Azer, in ancient times, was the name of the planet Mars, and the month of March was so called by the most ancient Persians; for the word originally signifying *fire* (as it still does), it was therefore given by them and the Chaldeans to that planet, which partaking, as was supposed, of a fiery nature, was acknowledged by the Chaldeans and Assyrians as a god or planetary diety, whom in old times they worshipped under the form of a pillar; whence Azer became a name among the nobility, who esteemed it honourable to be denominated from their gods, and is found in the composition of several Babylonish names. For these reasons a learned author supposes Azer to have been the heathen name of Terah, and that the other was given him on his conversion. Al Beidawi confirms this conjecture, saying that Azer was the name of the idol which he worshiped. It may be observed that Abraham's father is also called Zarah in the Talmud, and Athar by Eusebius.

That Azer, or Terah, was an idolater is allowed on all hands; nor can it be denied, since he is expressly said in scripture to have served strange gods. The eastern authors unanimously agree that he was a statuary, or carver of idols; and he is represented as the first who made images of clay, pictures only having been in use before, and taught that they were to be adored as gods. However, we are told that his employment was a very honourable one, and that he was a great



KORAN FUNERAL, CARRIAGE.

lord, and his high favour with Nimrod, whose son-in-law he was, because he made his idols for him, and was excellent in his art. Some of the Rabbins say Terah was a priest, and chief of the order.

Since Abraham's parents were idolaters, it seems to be a necessary consequence that himself was one also in his younger years; the scripture not obscurely intimates as much, and the Jews themselves acknowledge it. At what age he came to the knowledge of the true God and left idolatry, opinions are various. Some Jewish writers tell us he was but then three years old, and the Mohammedans likewise suppose him very young, and that he asked his father and mother several shrewd questions when a child.

SECTS.

Mahomet to have declared that the Jews were divided into seventy sects, and the Christians into seventy-two; and that his own followers would be split into seventy-three sects; and that all of them would be damned, except only one of each.

SERPENTS PUNISHMENT.

The Mohammedan gospel of Barnabas tells us, that the sentence which GOD pronounced on the serpent for introducing the devil into paradise was, that he should not only be turned out of paradise, but that he should have his legs cut off by the angel Michael, with the sword of GOD; and that the devil himself, since he had rendered our first parents unclean, was condemned to eat the excrements of them and all their posterity.

NOAH.

That Noah was a preacher of righteousness unto the wicked antediluvians is testified by scripture. The eastern Christians say that when GOD ordered Noah to build the ark, he also directed him to make an instrument of wood, such as they make use of at this day in the east, instead of bells, to call the people to church, and named in Arabic Nakus, and in modern Greek Semandra; on which he was to strike three times each day, not only to call together the workmen that were building the ark, but to give him an opportunity of daily admonishing his people of the impending danger of the Deluge, which would certainly destroy them if they did not repent.

Some Mohammedan authors pretend Noah was sent to convert Zohak, one of the Persian kings of the first race, who refused to harken to him; and that he afterwards preached GOD's unity publicly.

From these words, and other passages of the Koran where Noah's preaching is mentioned, it appears that, according to Mahomt's opinion, a principal crime of the antediluvians was idolatry.

MAGICIANS CONVERTED.

It is related that two of Pharoah's magicians were converted—Sadur and Ghadur. These two, they say, were brothers, and the sons of a famous magician, then dead; but on their being sent for to court on this occasion, their mother persuaded them to go to their father's tomb to ask his advice. Being come to the tomb,

the father answered their call ; and when they had acquainted him with the affair, he told them that they should inform themselves whether the rod of which they spoke became a serpent while its masters slept, or only when they were awake ; for, said he, enchantments have no effect while the enchanter is asleep, and therefore if it be otherwise in this case, you may be assured that they act by a divine power. These two magicians then, arriving at the capitol of Egypt, on inquiry, found, to their great astonishment, that when Moses and Aaron went to rest, their rod became a serpent, and guarded them while they slept. And this was the first step towards their conversion.

The Arabian writers name several of these magicians, besides their chief priest Simeon, with Sadur and Ghadur, Jaath and Mosfa, Waran and Zaman, each of whom came attended with their disciples, amounting in all to several thousands.

PHAROAH

was the common title or name of the kings of Egypt (signifying king of the Coptic tongue), as Ptolemy was in after times ; and as Cæsar was that of the Roman emperors, and Khosru that of the kings of Persia. But which of the kings of Egypt this Pharoah of Moses was, is uncertain. Not to mention the opinions of the European writers, those of the east generally suppose him to have been al Walid, who, according to some, was an Arab of the tribe of Ad, or, according to others, the son of Masab, the son of Riyan, the son of Walid the Amalekite. There are historians, however,

who suppose Kabus, the brother and predecessor al Walid, was the prince we are speaking of; and pretend he lived six hundred and twenty years, and reigned four hundred.

MOSES' COMPLEXION.

There is a tradition that Moses was a very swarthy man; and that when he put his hand into his bosom, and drew it out again, it became extremely white and splendid, surpassing the brightness of the sun. Marracci says we do not read in scripture that Moses showed this sign before Pharoah. It is true, the scripture does not expressly say so, but it seems to be no more than a necessary inference from that passage where GOD tells Moses that if they will not harken to the first sign, they will believe the latter sign, and if they will not believe these two signs, then directs him to turn the water into blood.

ISRAELITES MARCH.

The Mohammedans say that the Israelites, while they thus wandered in the desert were kept within the compass of about eighteen (or as some say twenty-seven) miles; and that though they travelled from morning to night, yet they constantly found themselves the next day at the place from whence they set out.

ADAMS FAMILY.

The legend is that GOD stroked Adam's back, and extracted from his loins his whole posterity, which should come into the world until the resurrection, one

generation after another ; that these men were actually assembled all together in the shape of small ants, which were endued with understanding ; and that after they had, in the presence of the angels, confessed their dependence on GOD, they were again caused to return into the loins of their great ancestor. From this fiction it appears that the doctrine of pre-existence is not unknown to the Mohammedans ; and there is some little conformity between it and the modern theory of generation.

ALL MOHAMMEDAN LEGENDS

say the souls of all the prophets, even of those who were not then born, were present on Mount Sinai when GOD gave the law to Moses, and that they entered into covenant here mentioned with him. A story borrowed by Mohammed from the Talmudists, and therefore most probably his true meaning in this place.

MEEKNESS.

It is related of Hasan the son of Ali, that a slave having once thrown a dish on him boiling hot, as he sat at a table, and fearing his master's resentment, fell immediately on his knees, and repeated these words, *Paradise is for those who bridle their anger* : Hasan answered, *I am not angry*. The slave proceeded, *and for those who forgive men. I forgive you*, said Hasan. The slave, however, finished the verse, adding, *for GOD loveth the beneficent*. Since it is so replied Hasan, *I give you your liberty, and four hundred pieces of silver*. A noble instance of moderation and generosity.

When they were defeated at Bedr. It is observable that the number of Mohammedans slain at Ohod, was equal to that of the idolaters slain at Bedr; which was so ordered by GOD.

Several of Mahomet's followers who were not present at Bedr, wished for an opportunity of obtaining, in another action, the like honour as those had gained who fell martyrs in that battle; yet were discouraged on seeing the superior numbers of the idolaters in the expedition of Ohod. On which occasion a message was revealed.

PREDESTINATION.

It was reported in the battle of Ohod that Mahomet was slain; whereupon the idolaters cried out to his followers, *since your prophet is slain, return to your ancient religion, and to your friends; if Mahomet had been a prophet he had not been slain.* It is related that a Moslem named Ans Ebn al Nadar, uncle to Malec Ebn Ans, hearing these words, said aloud to his companions, *My friends, though Mahomet be slain, certainly Mohamet's Lord liveth and dieth not; therefore value not your lives since the prophet is dead, but fight for the cause for which he fought;* then he cried out, *O God, I am excused before thee, and acquitted in thy sight of what they say;* and drawing his sword, fought valiantly till he was killed.

Mahomet, the more effectually to still the murmurs of his party on their defeat, represents to them that the time of every man's death is decreed and predetermined by GOD, and that those who fell in the bat-

tle could not have avoided their fate had they stayed at home ; whereas they had now obtained the glorious advantage of dying martyrs for the faith. The Mohammedan doctrine of absolute predestination is universal.

LENDING TO GOD.

It is related, that Mahomet, writing to the Jews of the tribe of Kainoka to invite them to Islam, and exhorting them, among other things, in the words of Koran, *to lend unto GOD on good usury*, Phineas Ebn Azura, on hearing that expression, said, *Surely GOD is poor, since they ask to borrow for him*. Whereupon Abu Becr, who was the bearer of that letter, struck him on the face, and told him that if it had not been for the truce between them, he would have struck off his head ; and on Phinea's complaining to Mahomet of Abu Becr's ill usage. A revelation was made to fit the case.

ANSWERS BY FIRE.

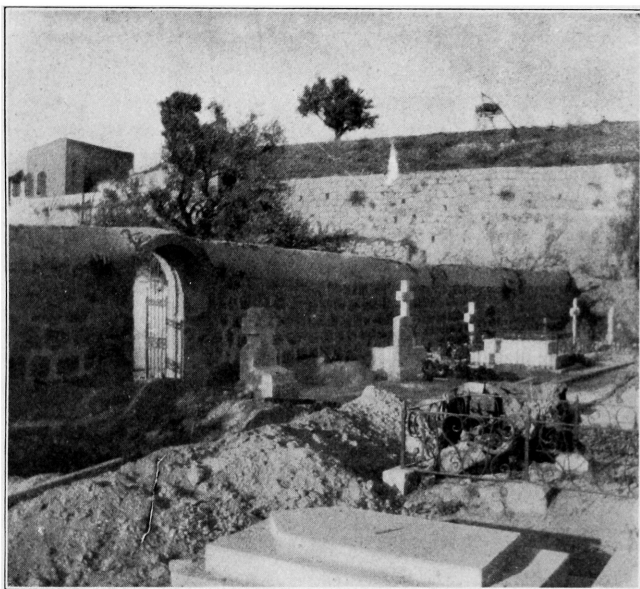
The Jews, say the commentators, insisted that it was a peculiar proof of the mission of all the prophets sent to them, that they could, by their prayers, bring down fire from heaven to consume the sacrifice, and therefore they expected Mahomet should do the like. And some Mohammed doctors agree that GOD appointed this miracle as the test of all their prophets, except only Jesus and Mahomet ; though others say any other miracle was a proof full as sufficient as the bringing down fire from heaven.

The Arabian Jews seem to have drawn a general consequence from some particular instances of this mir-

acle in the Old Testament. And the Jews at this day say, that first the fire which fell from heaven on the altar of the tabernacle, after the consecration of Aaron and his sons, and afterwards that which descended on the altar of Solomon's temple, at the dedication of that structure, was fed and constantly maintained there by the priests, both day and night, without being suffered once to go out, till it was extinguished, as some think, in the reign of Manasses, but, according to the more received opinion, when the temple was destroyed by the Chaldeans. Several Christians have given credit to this assertion of the Jews, with what reason I shall not here inquire; and the Jews, in consequence of this notion, might probably expect that a prophet who came to restore GOD's true religion, should rekindle for them this heavenly fire, which they have not been favoured with since the Babylonish captivity.

OFFENSES.

The sins al Beidawi, from a tradition of Mahomet, reckons to be seven (equaling in number the sins called deadly by Christians), that is to say, idolatry, murder, falsely accusing modest women of adultery, wasting the substance of orphans, taking of usury, desertion in a religious expedition, and disobedience to parents. But Ebn Abbas says they amount to near seven hundred; and others suppose that idolatry only, of different kinds, in worshipping idols or any creature, either in opposition to or jointly with the true GOD, is here intended; that sin being generally esteemed by Moham-



JERUSALEM GRAVE OF MISS ELIZA ROBERTSON,
OF LOUILLVILLE, KY.

medans, and in a few lines after declared by the Koran itself, to be the only one which GOD will not pardon.

ABRAHAM.

Next to Mahomet, Abraham has the most namesakes among Mohammedans who call Abraham as the scripture also does, Kahlil Allah, the *Friend of GOD*, and simply al Khalil ; and they tell the following story. That Abraham in a time of dearth sent to a friend of his in Egypt for a supply of corn ; but the friend denied him, saying in his excuse, that though there was a famine in their country also, yet had it been for Abraham's own family, he would have sent what he desired, but he knew he wanted it only to entertain his guests and give away to the poor, according to his usual hospitality. The servants whom Abraham had sent on this message, being ashamed to return empty, to conceal the matter from their neighbours, filled their sacks with fine white sand, which in the east pretty much resembles meal. Abraham being informed by his servants, on their return, of their ill success, the concern he was under threw him into a sleep ; and in the meantime Sarah, knowing nothing of what had happened, opening one of the sacks, found good flour in it, and immediately set about making of bread. Abraham awaking and smelling the new bread, asked her whence she had the flour? *Why*, says she, *from your friend in Egypt*. *Nay*, replied the Patriarch, *it must have come from no other than my friend GOD Almighty*.

BELIEVE ALL, OR NONE.

It is said that Abdallah Ebn Salam and his companions told Mahomet that they believed in him, and his Koran, and in Moses, and the Pentateuch, and in Ezra, but no farther; whereupon a passage was revealed, declaring that a partial faith is little better than none at all, and that a true believer must believe in all God's prophets and revelations without exception.

Such were the Jews, who first believed Moses, and afterwards fell into idolatry by worshiping the golden calf; and though they repented of that, yet in after ages rejected the prophets who were sent to them, and particularly Jesus, the son of Mary, and now filled up the measure of their unbelief by rejecting of Mohammed.

MAHOMET SHIELDED.

It is related that the prophet going to the tribe of Koreidha (who were Jews) to levy a fine for the blood of two Moslems, who had been killed by mistake by Amru Ebn Ommeya al Dimri, they desired him to sit down and eat with them, and they would pay the fine, Mahomet complying with their request; while he was sitting, they laid a design against his life, one Amru Ebn Jahash undertaking to throw a millstone upon him; but God withheld his hand, and Gabriel immediately descended to acquaint the prophet with their treachery, upon which he rose up and went his way. A third story is, that Mahomet having hung up his arms on a tree, under which he was resting himself, and his companions being dispersed some distance from

him, an Arab of the desert came up to him and drew his sword, saying, *Who hindreth me from killing thee?* To which Mahomet answered, GOD; and Gabriel beating the sword out of the Arab's hand, Mahomet took it up, and asked him the same question, *Who hinders me from killing thee?* the Arab replied, *nobody*, and immediately professed Mohammedism. Abulfeda tells the same story, with some variation of circumstances.

CAIN AND ABEL.

Cain and Abel, whom the Mohammedans call Kabil and Habil, according to the common tradition in the east, each of them were born with a twin sister; when they were grown up, Adam, by GOD's direction, ordered Cain to marry Abel's twin sister, and that Abel should marry Cain's (for it being the common opinion that marriages ought not to be had in the nearest degrees of consanguinity, since they must necessarily marry their sisters, it seemed reasonable to suppose they ought to take those of a remoter degree), but this Cain refusing to agree to, because his own sister was the handsomer; Adam ordered them to make their offerings to GOD, thereby referring the dispute to his determination. The commentators say Cain's offering was a sheaf of the very worst of his corn, but Abel's a fat lamb, of the best of his flock.

Obedient was Abel, whose sacrifice GOD declared his acceptance of in a visible manner, by causing fire to descend from heaven and consume it, without touching that of Cain.

To enhance Abel's patience, al Beidawi tells us, that he was the stronger of the two, and could easily have prevailed against his brother.

The conversation between the two brothers is related somewhat to the same purpose in the Jerusalem Targum and that of Jonathan ben Uzziel.

Some say Cain knocked out Abel's brains with a stone ; and pretend that as Cain was considering which way he should effect the murder, the devil appeared to him in human shape, and showed him how to do it, by crushing the head of a bird between two stones.

Cain, having committed this fratricide, became exceedingly troubled in his mind, and carried the dead body about on his shoulders for a considerable time, not knowing where to conceal it, till it stank horridly ; and then GOD taught him to bury it by the example of a raven, who having killed another raven in his presence, dug a pit with his claws and beak, and buried him therein. For this circumstance of the raven Mahomet was beholden to the Jews, who tell the same story, except only that they make the raven to appear to Adam, and that he thereupon buried his son.

JEWS AND CHRISTIANS JUDGED.

Mohammed endeavours to answer the objections of the Jews and Christians, who insisted that they ought to be judged, the former by the law of Moses, and the latter by the Gospel. He allows that the law was the proper rule of judging till the coming of Jesus Christ, after which the gospel was the rule ; but pretends that

both are set aside by the revelation of the Koran, which is so far from being contradictory to either of the former, that it is more full and explicit; declaring several points which had been stifled or corrupted therein, and requiring a rigorous execution of the precepts in both, which had been too remissly observed, or rather neglected, by the latter professors of those religions.

It is related that certain of the Jewish priests came to Mahomet with a design to entrap him; and having first represented to him that if they acknowledged him for a prophet, the rest of the Jews would certainly follow thier example, made this proposal: that if he would give judgment for them in a controversy of moment which they pretended to have with their own people, and which was agreed to be referred to his decision, they would believe him; but this Mohammed absolutely refused to comply with.

MOHAMET'S JUDGMENT.

Tamilal Davi and Addi Ebn Yazid, both Christians, took a journey into Syria to trade, in company with Bodei, the freed man of Amru Ebn al As, who was a Moslem. When they came to Damascus, Bodei fell sick and died, having first wrote down a list of his effects on a piece of paper, which he had hid in his baggage, without acquainting his companions with it, and desired them only to deliver what he had to his friends of the tribe of Saham. The survivors, however, searching among his goods, found a vessel of sil-

ver of considerable weight, and inlaid with gold, which they concealed, and on their return delivered the rest to the deceased's relations, who, finding the list of Bodeil's writing, demanded the vessel of silver of them, but they denied it; and the affair being brought before Mahomet, those words, viz., *O true believers take witness*, &c., were revealed, and he ordered them to be sworn at the pulpit in the mosque, just as afternoon prayer was over, and on their making oath that they knew nothing of the plate demanded, dismissed them. But afterwards, the vessel being found in their hands, the Sahmites, suspecting it was Bodeil's, charged them with it, and they confessed that it was his, but insisted that they had bought it of him, and that they had not produced it because they had no proof of the bargain. Upon this they went again before Mohammed, to whom these words, *And if it appear*, &c., were revealed; and thereupon Amru Ebn al As and al Motalleb Ebn Abi Refaa, both of the tribe of Sahm, stood up, and were sworn against them; and judgment was given accordingly.

MAHOMET'S MANDATE.

(*This summons was sent to Abyssinia, Egypt, Persia, Rome, Syria, Zamana; a copy was found in upper Egypt, and is now preserved at Constantinople, where there is a rich treasury of manuscripts in the Mosques—Turks do not destroy manuscripts—Prof. M. Bey is restoring and cataloging.*)

IN THE NAME OF GOD, THE PITIFUL!
THE COMPASSIONATE!

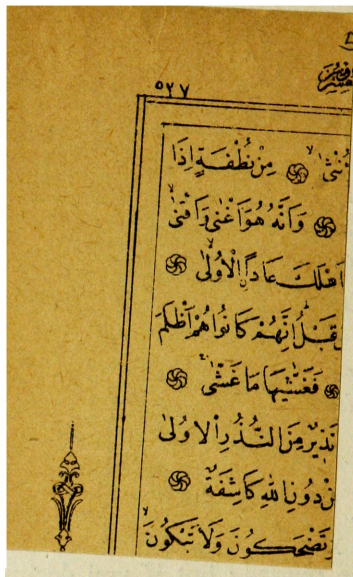
*From Mahomet the Servant of God and His Prophet to
Mukankis, head of the Copts:*

Peace be upon him who follows
the right way.—(*Islam.*)

Further, I write you to embrace Islam; become a Muslim and you will be saved, and God will vouchsafe you a double reward; but if you decline you will be answerable for the calamities which shall befall the Copts. O people of the Book (having sacred scriptures) come ye to a great judgment between us and you, that we worship not angels, but God, and that we associate nothing with Him (as a plurality of persons) and that the one of us take not the other for Lords (Rabbis) beside God. Then if they decline, say: Bear ye witness that we are Muslims.

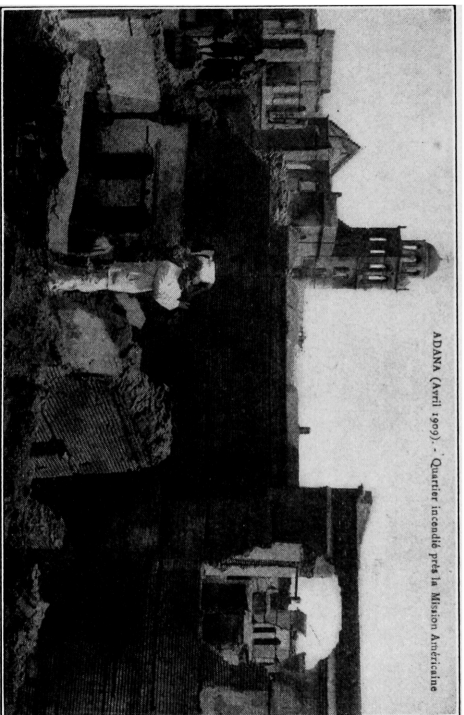
{ SEAL. }

MAHOMET,
The Apostle of God.



THE ABOVE IS ONE-FOURTH OF A PAGE FROM THE KORAN WHICH I OBTAINED AS SUBJOINED,

After visiting El Azar, the great Mohammedan Theological Seminary—600 teachers, 11,000 students—in Cairo, Egypt, February 14, 1910, I called at several nearby book shops to buy a Koran: "I will not sell Koran to a Christian" said the dealer; at the first shop: "I can not sell Koran to you;" at the second shop: "It would ruin my business to sell Koran to you;" at the third shop: After a refusal he added privately, "Go down the street, I may bring you a Koran; I will come." We went down several squares, were touched on the shoulder, turned and found the last-mentioned Koran dealer with two Korans hidden in Manila paper. We paid half the price he first asked for this copy, printed officially in Constantinople, that central of a religious system mightier than that of Rome.



ADANA.

KORAN GREATEST MASSACRE—30,000 KILLED.

PART III.

MEMORANDA OF TRAVEL.

BLOOD-STAINED SCENE

OF THE MASSACRE OF THIRTY-FOUR THOUSAND
ARMENIANS—GUEST OF PRINCE IN THE
LAND OF SORROW—JOURNEY
IN ASIA MINOR.

[*Correspondence of the Courier-Journal, and Western Recorder.*]

ADANA, ASIA MINOR, Nov. 19, 1909.—Through the kindness of my traveling companion, Prince Chadhovskoy, the Imperial Consul, en route to his post to Damascus, we paid a visit to-day to the scene of the massacre of the thirty-four thousand Armenians at Tarsus, Adana and regions round about. The Prince is a devout Greek; his mother and grandmother lead in the main charity work of Russia, especially at Moscow, where we saw the orphans' home which each year shelters 6,000 children. He telegraphed the Russian agent, and we were met by the Government boat at Mersina and conveyed ashore, where we took the train for Adana.

Recent floods had swept away the railroad tracks in many places; the repairing was hasty and rude, so the train ran as slow as in the Confederate war times, after a raid.

AT PAUL'S BIRTHPLACE.

Our first stop was at Tarsus, the birthplace of the Apostle Paul. Our journey by sea had been along the route he took when he appealed to Caesar and went from Jerusalem to Rome. We passed Cyprus at night, where when Barnabas and Paul contended about taking Mark, "who departed from them from Pamphilia and went not to the work, and the contention was so sharp between them that they departed asunder one from the other, and so Barnabas took Mark and sailed unto Cyprus, and Paul chose Silas and departed." (Acts 15:38-40).

At Smyrna we looked at the grave of Polycarp, the first Bishop of that city, A. D. 150. When we reached Tarsus station (Tarsus is on the River Cydmees, eighteen miles from Mersina) the train waited ten minutes and we took Turkish coffee under the refreshment shed.

NO REMAINS OF HOUSE.

There are no remains of Paul's house, earthquakes and other destructive elements have re-

moved every trace. But the city of Tarsus has about 25,000 population.

Here is located St. Paul Collegiate Institute, founded in 1885, by the late Col. Elliott F. Shephard, a Vanderbilt son-in-law, of New York; Dr. Howard Crosby, of New York, was the first president of the board of trustees. After his death Dr. Henry McCracken, chancellor of New York University, was appointed president, which office he now holds. Col. Elliott F. Shephard died in 1893. He has many friends in Kentucky, having been a patron of Centre College at Danville. He was the editor of the New York Mail and Express, and put at the head of his editorial column each day a verse of Scripture.

In 1903 the college, with the approval of Mrs. Shephard, was transferred to the American Board of Commissioners of Foreign Missions.

HANDS OFF.

In Asia Minor, when one denomination takes a city, no other denomination sets up a rival church or school, so while the Congregationalists have Mersina, Adana and Tarsus, the Presbyterians have Beirut and adjacent territory. Mrs. Carmelite Brewer Christie, acting president of St. Paul Institute, came to the train on its return trip to meet us, having received word from

Mr. Demetrius M. Cokinacki, a former student, who is now a cotton ginner at Adana. His wife is a beautiful English young woman from Liverpool.

Dr. Christie, who is related, I think, to Dr. Robert Christie, at one time pastor of College-Street Presbyterian Church, Louisville, is at present in America.

Mrs. Christie rapidly told us much about the college. It has eighteen teachers, four Americans, one English, one Swiss, two Turks and ten Armenians. There are 183 students from forty-seven towns. Of the students three are Turks, three Syrians, twenty Greeks, 157 Armenians. In religion one is a Jacobite, three are Moslem, twenty Orthodox, seventy-five Protestants, eighty-four Gregorians. The average age in college is twenty years, and in the Academy sixteen.

The College Alumni has a membership of 100. Of these fifteen are physicians, twenty-six are teaching and preaching, others are in business, one is a Bible Society Agent for the province, one in the Imperial School at Constantinople, (hopes to be Vali some day), one is an officer in Abyssinia, one teaches in the Scheffield school at Yale. Except the foreign teachers, all save two, are graduates of St. Paul Institute. They have a good Sunday-School, give about \$1.00 each

Sunday for missions; in the afternoon all attend the Protestant church of Tarsus; in the evening there is an English service in the college.

TEST OF CHARACTER.

Industrial work is prominent, wages are paid only to five servants—two are women—and one night watchman. All the other work is required to be done by the students, thus aiding them to pay their expenses. It also gives them a useful experience and is a test of character. The college ground includes three acres, and during the massacre of April, 1909, sheltered from murder 4,000 people. On the morning of April 14th, the firing began and continued for fifty-six hours. Among the slain were Brothers Maurer and Rogers, six students at home for the holiday, five delegates and twenty-two pastors on the road to the meeting, and 15,000 Christians in the provinces.

We went on to Adana, were welcomed by the Russian Consul and his heroic mother, Madam Despina Artemis, who has a gold medal from the Emperor of Russia for her brave work in saving 4,000 people who fled to her house.

WOMAN'S COURAGE.

It has a fine yard, surrounded by a high stone wall. When the murdering began the Consul was absent, but this old woman, aged 72 years, put

on the Consul's military cap, took the Russian flag, stood at her gate and defied the mob to enter and thus she saved the people. She has been sick ever since with nervous prostration. When I was presented to her I kissed her brown and wrinkled hand, as in Rome I kissed the soft, white hand of the Pope—and with almost similar reverence.

DESTRUCTION AT ADANA.

I was in Chicago after the fire, and in Kingston, Jamaica, following the earthquake, but the destruction at Adana surpasses these. The American school, the French school and more than 4,000 houses were burned, and Adana's population cut down from 80,000 people to 39,000. Those not killed fled away. The street fighting, massacre, looting and burning continued four days, and now there has come a flood, and the people have their wheat and other grain spread on quilts and sheets along the railroad drying out.

The work of rebuilding has not begun, as the claims for damages has not been settled. One commissioner went to Constantinople with his report and disappeared. The New Government is in control of the Young Turks, from whom much is expected. All the disaster is charged on the ex-Sultan, who hoped to come back into power, so Mr. Ch. Osman Newry told me, as did many

others. Mr. Newry is a descendant of the daughter of Mahomet.

THE TURKISH PARLIAMENT.

The new Parliament assembled while we were in Constantinople and is the most variegated body on earth. As to nationality there are two Koutze-Valaques, three Servians, four Jews, (Turks and Jews believe in Abraham and have not fought; the President of the Parliament asks Jews to settle in Turkey), four Bulgarians, eight Kurds, ten Armenians, fifteen Albanians, twenty-three Greeks, seventy-two Arabs and 119 Turks.

In religion there are four Jews, forty-three Christians, 313 Musselmen. These different delegations represent Turkey, in Europe, 638,500 square miles; Turkey, in Asia, 729,170 square miles; Tripoli, 398,873 square miles; total, 1,191,893 square miles; and the tributary States, Bulgaria, 37,860; Egypt, 401,009; Samoa, 201; grand total, 1,629,963 square miles. Population, 18,179,300.

In Adana, after a dinner, which was almost a banquet, at the house of the Russian Consul, we hastened to the train.

We missed seeing Mr. and Mrs. Chambers, the American Missionaries, who are doing a great and good educational and mission work. We reached Mersina at 4 P. M., took tea at the Rus-

sian Commercial Agency with the Greek Priest and got on board our royal ship Prince Alexander in time for a generous Russian dinner. This was one of the most remarkable days of our tour. We will enter the holy land next week.

* * * * *

In Palestine and Egypt, in fact, in every place we were impressed that one secret of the success of Mahomet's religion was its charity, and the other the state of constant devotion in which he kept his followers; five times a day they offered a prayer.

KORAN PRAYER.

Prayer preceded by washing must be made looking toward Mecca. Public prayer on Friday in the Mosque is with striking formality.

The Crier (Muazzin) from a lofty slender Minaret chants this call:

"God is great! God is great!

I witness that there is no God but God (twice).

I witness that Mahomet is the Apostle of God (twice).

Come to pray! Come to prayer! Come to Salvation! Come to Salvation!

(At early morning prayer): Prayer is better than sleep (twice).

God is great! God is great! There is no God but God!"



RT. HON. DAVID LLOYD, GEORGE.
CHANCELLOR OF THE EXCHEQUER, ENGLAND.

Prayer is led by the Iman, looking toward Mecca, the congregation repeat after him.

Women seldom pray, even at home.

Friday is prayer day; there is no Sunday.

The life of Mahomet reads like romance—many acts credited to him are not well founded; in the main his record, which we condensed from many books in Egypt and elsewhere, is as follows:

KORAN FOUNDER.

MAHOMET'S CAREER.

August 20, 570, (year of elephant) Mahomet (the Praised) was born at Mecca, (where Abraham built the Kaaba—Cube house), to a widowed mother Amina, daughter of Wahbra descended from Zubra, brother of Zuasi, refounder of Mecca. His father, Abdallah, son of Abd-al Motlalib died at Medina. His mother died during his infancy. He was raised by his uncle Abu Talib until the age of 25; he married Khadija. He loved his mother's memory, and years afterwards wrote "The Keys of Paradise lie at a mother's feet."

571—Mahomet was lost in the desert by Halima of Bani Saad. His life was filled with loving kindnesses to his nurse.

572—Was carried back to his mother.

573—Started with his mother to Mecca; she died on the journey at Abna.

574—Had epileptic fits. Legends call it "Angelic trance."

576—His grandfather Abd-al Motlalib died.

577—Abu Talib became his guardian.

578—Learned of Judaism and Christianity.

579—Heard orators and Poets contend for prizes.

580—Attended fairs at Uqaz and heard Christian Bishop Quas preach.

581—Became a successful Shepherd.

582—Was promoted to Herdsman.

583—Chosen leader of Hilf-nl-Tuzul to right the wrongs of any injured in Meccan territory.

590—Made fame as caravan conductor and trader.

594—Placed by Abu Talib in charge of widow Khadija's goods in a caravan going to Syria.

595—Married Khadija, lived in perfect love till her death 620; she bore him two sons and four daughters—only one survived the father, Fatima who married Ali, cousin of Mahomet, ancestors of all the Sayyids.

Of Khadija, Mahomet said, "The best women in Paradise are Mary, daughter of Iman (the Blessed Virgin) and Khadija, the daughter of Khawailid." Again he said, "The Keys of Paradise lie at a mother's feet."

605—Was chosen by the chiefs to put the Holy Black Stone in its place.

607—After resorted to a cave on Mount Hira (Light).

608—Claimed to receive the Heavenly vision and message.

Cry (or Read) in the name of thy Lord, who created man from clots of blood.

Cry for thy Lord is most bountiful who has taught the use of the pen.

Taught man what he knew not.

609—Shrank from task assigned him by Angel Gabriel who restrained him from suicide.

610—Called himself "Unlettered Prophet." Had vision while meditated in the Cave of Tora ; Angel Gabriel told him to call his people from idolatry. Rise up, preach, extol thy Lord. He contended that he preached no new doctrine, but was a reviver of the faith of Abraham. As Mahomet went through the streets the people said, "Low, the man who gives news about Heaven and with whom the Angels of God hold communion."

(Envy is a curse of Arabs and the people of the Orient. Mahomet taught the brotherhood of man.)

611—Declared himself Apostle of God ; Khadija was his first convert ; second was Ali ; third Zaid ; fourth Abu Bakr. At the end of three years had only forty converts.

612—Preached privately.

613—Preached openly on the hill Al Sa Fa. House of Arquam was headquarters when persecuted.

614-15—Sent many followers to take refuge with the King of Abyssinia.

616-17—Second migration to Abyssinia. Hospitably received by the Christian King who said, "Even

so do we believe. Mahomet was almost a Christian."

617—Muslims placed under ban at Mecca.

620—Khadija and Abu Talib die. He married Sanda widow of Sakran.

621—Aquba's first pledge to Mahomet, which was, "We will not worship any but the one God. We will not steal, neither will we commit adultery. We will not slander in any wise, and we will not disobey the prophet in anything that is right."

622—Mahomet's flight to Medina. Second pledge to defend the prophet as they would their own wives and children.

623—First blood shed by Muslim in battle, at Nakla, then began Jihad or Holy war. Married Ayesha who was a child playing with dolls. Mahomet played with her dolls. The only one of his wives who had not been previously married. She was the daughter of Abu Bakr.

624—Battle of Badr. Fourteen killed, enemy lost forty-nine. Daughter Rukaya died.

625—Married Hafsa, daughter of Omar. Fatima married Ali.

626—Dismissed his Jewish Secretary and took Zaid, a slave, son of Thabit, who afterward collected the Koran. Defeated at battle of Uhud. Wounded in face. Seventy-four killed, enemy lost twenty. Ordered women to be secluded and veiled.

628—Capture of Khaibar. Took as wife beautiful Safia, widow of Kinana; also Zainab of that

tribe. She tried to poison him with a kid. She was put to death. Started for Mecca.

629—Disastrous battle of Muta. He married Maimuna, widowed sister of his Uncle Abbas ; his last wedding. She was 51.

630—Mahomet captured Mecca with 10,000 men. All of his children were dead save Fatima.

631—Mahomet died in the arms of wife, Ayesha, June 23.

Mahomet was taken sick in May, 632, after his troops had started to Syria. He suffered with fever, headache and general weakness ten days at the house of Ayesha, his best loved wife, who was not yet twenty years, having married her when she was a little child playing with her dolls. Believing that he was to die, he named Abu Bakr to take his place. On Saturday he was very sick, on Sunday unconscious. Later he asked for ink and paper and told Ayesha to give the little gold he had to the poor, and to tell his followers to allow only believers in Muslim to live in Arabia. "If any of you" he said, "have aught upon his conscience, let him speak it out that I may ask God's pardon for him." On Monday he rallied, slipped out of bed and walked to the Mosque and came back exhausted. He laid his weary head on Ayesha's breast, prayed to God to send Gabriel, and listening to the loving words of his wife, in whose arms he lay, he died.

HE WAS LAID TO REST

where he died, the grave being covered with the red mantle on which he died, in the same chamber. Later Abu Bakr and Omar were laid there.

Muslim tradition says, Mahomet was about five feet eight inches high, slender, broad-shouldered, wide chest, large head, high forehead, curly black hair which fell to his shoulders, rosy face, long eyebrows finely arched, black eyes, long eyelashes, large aquiline nose, white teeth, full beard, clear smooth skin, soft hands, quick electric step, in turning turned his whole body, mild pensive manners, laughed seldom, simple habits, loved perfume, hated liquor, never cursed, cried when in pain,

LOVED CHILDREN,

visited the sick, went to every funeral he met, mended his clothing himself, accepted even a slave's invitation to dine, generous and brave.

Ayesha died age 66. Abu Bakr, who succeeded Mahomet, died within a year. Omar, who succeeded Abu Bakr, died August 24, 634. Uthman, who succeeded Omar, was stabbed to death in Moscow, Medina. Ali succeeded him and was murdered while reading the Koran in his inner chamber. Hassan, his successor, was killed with a poisoned blade as he entered the Mosque.

Muauya, successor of Hassan, was poisoned by one of his wives. Yazid, who succeeded him, died April, 680, age 80 years, having lived longer than any of Mahomet's successors. In a few years many divisions and sects appeared, until now there are seventy-two.

Sir W. Muir says: "Had Mahomet embraced Christianity after hearing the fervent preaching of Bishop Quas, the world would have had one religion less, and the calendar of Saints might have held one name more."

+ + + + +

KORAN IN EGYPT.

Soon after the Saviour ascended to Heaven, Christianity started in Egypt. The Baptist orator, Apollos, had his home in Alexandria, where the Apostles Paul and Peter preached and where it is claimed that St. Mark founded a church—the Coptic church claim him as its first patriarch and there is a list of his successors, which I copied. There are 112 Patriarchs, including the present age Cyril who was installed in 1875. He is very old and feeble, was too sick to be talked to when I visited his palatial home in Cairo. Of the Patriarchs, eighteen were named John; eight Mark; seven Peter; five Cyril; eight Gabriel; four Matthew; six Michael; two Demetrius; two Benjamin;

two Theodosius; three Athanasius; two Macarius; two Shenononda, and one each Philathius, Zacharius, Christodulus.

Coptic was the Egyptian language. The lust of leadership caused many divisions, rivals and antagonists. So when Mohammedanism came a few centuries later not a few joined in this movement.

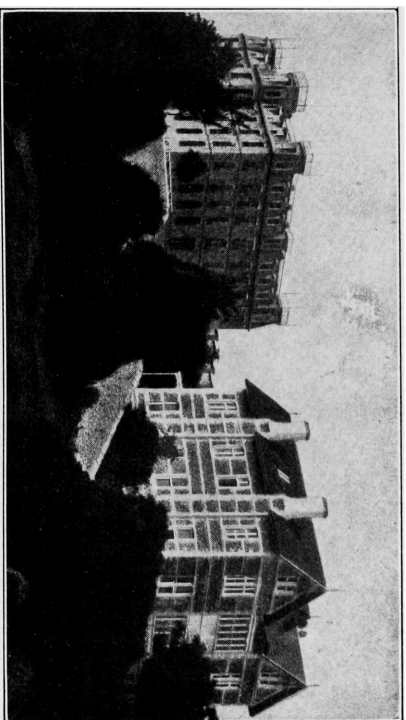
MODERN MISSIONS.

Count Zinzendorf, the devoted Moravian, sent the first missionary to Egypt. This was Frederic William Hooker, M. D., who sailed May 8, 1752, from London, England, landed in Alexandria, Egypt, August 1, 1752; reached Cairo August 27th. Five others came but their treatment was so cruel, no progress was made and work ceased with the century, the Moravian Synod voting in 1782 to do so. Second, came the Church of England, that is the church missionary society in 1799. This work has continued in a small way ever since. Some of its work being abandoned to the American mission. Third,

THE AMERICAN MISSION

was founded by Dr. Paulding, Associate Reformed Presbyterian, who had married a sister of Dr. Barnett, and came from Damascus in 1854.

The work is now in charge of the United Pres-



KORAN'S GREATEST OPONENT,
ROBERTS COLLEGE, CONSTANTINOPLE.

byterian church, the Rev. Dr. Charles R. Watson, secretary, Philadelphia, is a son of the Rev. Dr. Andrew Watson, veteran missionary at Cairo, where his son was born and lived for fifteen years.

MARVELOUS SUCCESS

has attended this work. There are now seventy organized churches (one-fourth are self-supporting); eighty colporters and harem workers; eighty-eight missionaries; ninety-one native pastors; 453 school teachers; 10,341 church members; 16,440 Sunday School scholars; 17,900 boarding and day school students; 41,395 patients. Native contributions for medical work, \$27,290; church work, \$48,930; educational work, \$87,079; total, \$163,929.

MUCH OUTSIDE AID

has been received. Ismail Pasha gave the mission ground at Cairo, now valued at \$500,000; John D. Rockefeller, the American Baptist, gave \$100,000 for Assuit College on the Nile; Prince Singh, son of the famous King of the Punjab in Northern India, gave \$100,000 (having visited the school at Cairo, and married Bamba, an Abyssinian girl student, and on each anniversary of their marriage sent \$5,000).

OTHER MISSIONS.

The Church of Scotland began a mission at Alexandria in 1858, and is still at work. Miss Whateley, daughter of the famous Archbishop of Dublin, started a girls' school at Cairo in 1861. After her death, in 1889, the school was given to the American Mission.

In 1881 the North African Mission was arranged for on inter-denominational lines, with Charles H. Spurgeon, Rev. William Arthur, Sir Arthur Blockword, and other Christian leaders as referees. There are now seventy-five missionaries working in twenty different fields.

NO SALARIES ARE GUARANTEED.

"Suitable servants of Christ were encouraged to satisfy themselves that they were called of God to go out, and that they were able to depend upon Him to sustain them, whether through the mission or some other channel. The council undertook to help them with funds as they themselves were helped by God through his servants—it being understood that the missionaries on their part would value and accept the guidance of the council in their work."

I took tea and had an interesting interview with the Rev. Dr. W. Dickens,

AN ENGLISH BAPTIST,

who has charge of the work in Alexandria. He feels greatly encouraged and is held in high esteem by the natives. The British and Foreign Bible Society is working wisely and largely in Egypt and North Africa, as are also, in a smaller way, the French Wesleyans, Miss Trather's Algewan Mission Band, the Southern Morocco Mission, the Kansas Gospel Union, the Church of God, the Pentecostal Believers, the Brethren, and others.

Miss Annie Von Sammer, of England, founded the Nile Mission Press a few years ago, and it is doing effective service. Four medical mission boats go up the Nile.

THE PEOPLE.

Of the 11,300,000 population in Egypt, there are Austrians, 7,000; French, 14,000; English, 21,000; Italians, 26,000; Greeks, 38,000; other nationalities, 10,000.

As to religion there is to every one Christian, one Jew, three Catholics, twenty-six Coptics, 369 Moslem; that is one Christian in every 399.

Everything is old. There are more dead than living. The Pyramids were old before Rome was built, or Greece was settled.

At Heliopolis, Heroditus, Moses and Plato were educated.

Egypt was called the "House of Bondage;" it is still so. Only the Bible can make it free. Many Mohammedans attend the American schools; many buy and read the Bible; the Bible Society work is the most satisfactory.

In regard to mission the words of George Sale are wise.

In the meantime, says he "If I might presume to lay down rules to be observed by those who attempt the conversion of the Mohammedans, they should be the same which the learned and worthy Bishop Kidder has prescribed for

THE CONVERSION OF THE JEWS,

and which may, *mutatis mutandis*, be equally applied to the former, notwithstanding the despicable opinion that writer, for want of being better acquainted with them, entertained of those people, judging them scarce fit to be argued with. The first of these rules is, to avoid compulsion; which, though it be not in our power to employ at present, I hope will not be made use of when it is. The second is, to avoid teaching doctrines against common sense; the Mohammedans not being such fools (whatever we may think of them) as to be gained over in this case. The worshipping of images and the doctrine of transubstantiation are great

STUMBLING-BLOCKS TO THE MOHAMMEDANS,
and the Church which teacheth them is very unfit to bring those people over. The third is, to avoid weak arguments; for the Mohammedans are not to be converted with these, or hard words. We must use them with humanity and dispute against them with arguments that are proper and cogent. It is certain that many Christians, who have written against them, have been very defective this way; many have used arguments that have no force, and advanced propositions that are void of truth. This method is so far from convincing, that it rather serves to harden them. The Mohammedans are apt to conclude we have little to say, when we urge them with arguments that are trifling or untrue.

WE DO BUT LOSE GROUND

when we do this; and instead of gaining them, we expose ourselves and our cause also. We must not give them ill words either; but must avoid all reproachful language, all that is sarcastical and biting; this never did good from pulpit or press. The softest words will make the deepest impression; and if we think it a fault in them to give ill language, we cannot be excused when we imitate them. The fourth rule is, not to quit any article of the

CHRISTIAN FAITH TO GAIN THE MOHAMMEDANS.

It is a fond conceit of the Socinians, that we shall upon their principles be most like to prevail upon the Mohammedans; it is not true in matter of fact. We must not give up any article to gain them; but then the Church of Rome ought to part with many practices and some doctrines. We are not to design to gain the Mohammedans over to a system of dogma.

* * * * *

TURNING FROM DARKNESS TAKE A LOOK
AT LONDON'S LARGEST LIGHT.

SPURGEON'S STAR STILL SHINES.

The day we went across the city of London to the Metropolitan Tabernacle was dull and drizzly, but we found light, life and warmth in Spurgeon's church. Deacon Charles Wagstaff, who is Assistant Sunday School Superintendent, gave us a charming welcome, and Rev. W. Y. Fullerton, pastor at Leicester, where he succeeded Rev. F. B. Meyer, preached a powerful sermon on the Holy Spirit. After the sermon he made many inquiries about Dr. W. O. Carver and other American Baptists.

It being a holiday season, there were only 1,100 in Sunday School; the church has 2,300 members,

and twice that number attend the preaching services. The deacons and pastor pray in the study before each service, and march down to the pulpit circle together.

A SMALL SUNDAY SCHOOL ORGAN

is the only musical instrument in the church, and the choir, composed of the boys and girls from the orphanage, sit beneath the pulpit.

The pastor, the Rev. Dr. Archibald G. Brown, was absent in Switzerland, but sent a cheering letter to the children, which was read by the pastor pro tem., and as it was Dr. Brown's custom to make a talk to the children preceeding every sermon, Dr. Fullerton made a delightful discourse of five minutes, detailing some of his youthful history.

WHAT A ROYAL ROLL

compose the list of pastors here! An ancient writer says in the 1909 Manual: "This people had formerly belonged to one of the most ancient congregations of Baptists in London, but separated from them in the year 1652, for some practices which they deemed disorderly, and kept together from that time as a distinct body."

THE FIRST PASTOR WAS

William Rider; his successors were: Benjamin Keach, 1668-1704. (Often in prison for preach-

ing); Benjamin Stinton, 1704-1718. (Son-in-law of Benjamin Keach); John Gill, D. D., 1720-1771 (Learned scholar, degree from Aberdeen); John Rippon, D. D., 1722-1833 (Founded Alms House; wrote hymn book; Joseph Angus, 1837-1839 (Resigned to be Home Missionary Secretary); James Smith, 1841-1851 (Greatly gifted, but not educated); William Walters, 1851-1853 (Resigned for harmony's sake); Charles Hadden Spurgeon, 1854-1892 (Greatest preacher since St. Paul); A. T. Pierson, 1893 supply; Thomas Spurgeon, 1894-1897 (Resigned on account of sickness; Archibald G. Brown, 1897-1909. (Resigned 1910). A. C. Dixon, of America, Jan., 1911. (Supply).

HOUSES OF WORSHIP.

The church has had eight meeting places: First, in a private house on an alley in Jacob street; second, in Widow Colf's house at Kensington; third, a chapel in Goat's Yard passage; fourth, Custer Lane Chapel, built by Dr. Gill; fifth, New Park Chapel, built by Dr. Rippon; sixth, Exeter Hall, where Spurgeon preached because the chapel was too small; seventh, Hall in Royal Survey Gardens; eighth, the Metropolitan Tabernacle, built by Spurgeon, corner stone laid August 16, 1859, completed and occupied March 18, 1861, costing \$155,000; burned April 1898, and recon-



DANIEL DEFOE.

structed slightly smaller, the present size is length, 195 feet, width 103 feet, height 91 feet; the auditorium is 130x81 feet and is 59 feet high.

STILL SHINING.

For a half century hitherto unpublished sermons and addresses by Spurgeon have been printed in the *Sword and Trowel*; in the January number, 1911, is a watch-night address "To-Day" delivered December 31, 1863, forty-seven years ago, but is as fragrant and seasonable to-day as I write (February 1, 1911) as when spoken.

SERVICES.

Sunday seven meetings, Sunday School 9:45 A. M. and 2:45 P. M. Prayer meeting 10 A. M.; public worship 11 A. M. and 6:30 P. M.; Bible Class 3 P. M.; Monday prayer meeting 7:30 P. M.; Tuesday (third and fourth) church meeting; Wednesday, Band of Hope 7 P. M.; Young Christian Association 7:45 P. M.; Thursday, Pastor's prayer meeting 6:45 P. M.; preaching service 7:30 P. M.; Saturday, prayer meeting 7 P. M.

MISSIONS.

The Young Christian Missionary Union supports ten foreign missionaries! The Pastors' College, founded by Spurgeon in 1856, to equip young men for the Baptist ministry, has there educated

eleven hundred. The Pastor's College Missionary Association supports two foreign missionaries. The Metropolitan Tabernacle Colportage Association, founded by Spurgeon in 1886, works fifty districts in England and Wales, supplying Bibles and Gospel literature and making house to house mission work; the cost annually is \$4,000.

SPURGEON'S ORPHANAGE,

founded by Spurgeon, provides for 500 fatherless children. The Metropolitan Tabernacle Evangelist's Association, founded by Spurgeon, does work at three mission stations, also in theatres, halls and cottages. The Metropolitan Loan Trust Society has a band of workers who deliver over 3,000 copies of Spurgeon's sermons to homes, exchanging as occasion requires. There are also maintained Mission Sunday Schools, Ragged Schools, Bible Flower Mission, Berean Band, Ladies' Working Benevolent Society, Maternal Society, Poor Ministers' Clothing Society, Street Missions, Alms Houses, Mothers' meetings, etc.

Nearly all these the fruits of seed sown by Spurgeon who being dead yet speaketh, and his voice goes around the globe reaching the land of Koran.

EARTH'S GREATEST CHURCH.

A BAPTIST MEETING HOUSE.

Many people come over the sea and take much time looking at the cathedrals and miss the costliest house of worship in the world, and it is a Baptist meeting house! The Thomas Coats Memorial church, at Paisely, Scotland, costing more than one million dollars.

The name Paisely is of Celtic origin, some trace it from the Laten presium (Roman Station), others derive it from the Welsh Pasletty (house by a ford) or the Gaelic Paislight (ledge of rocks). It was a Roman camp, and Agricola came to it A. D., 84, the Romans held it till they left, A. D., 420. Christianity came in A. D., 397. In the early days, the Baptists were a feeble but faithful band. One of their descendants, Thomas Coats, with his industrious boys began thread-making and became world famous. At his death the memorial church was built.

THE SEATING CAPACITY

is nine hundred, but many more could attend the services. Every possible convenience is provided and there are services every day except Saturday. Sunday five services, including large Bible class taught by Mr. Geo. H. Coats. Monday, savings bank is held in the old church. Tuesday, ladies'

sewing meeting at 3 P. M., in the deacons' room. Wednesday, devotional meeting, lecture by pastor, Rev. Walter A. Mursell. Thursday, Literary Society in the large lecture-room in basement, seats over a thousand. Friday, choir practice; this is a large meeting, the girls and boys are both robed. Mr. Coats said some girls were inclined to outdress the others and by wearing robes all were equal.

The church has a score of rooms with perfect equipments for every good work.

IN THE BAPTISMAL ROOM

the walls are double and the inner one moves out, making twelve rooms. The baptistry is of beautiful marble and right in front of the pulpit. The Lord's Supper is observed every Sunday.

They have a Sunday School, a savings bank, a boys' brigade, a literary society, a sewing meeting, a missionary society, a medical mission, composed of ten circles of twelve ladies in each, supporting beds in India and China. Some young men aid in supporting a missionary in the Congo. A church magazine is published. Last year there were thirty baptisms.

The church is divided into nine districts with two deacons in each. Two of the Coats boys have been knighted by the crown; these are Sir

Thomas Coats and Sir Peter Coats. The former is a member of Parliament.

Paisely has a population of 76,000.

THE FAMOUS PAISELY SHAWLS

are no longer made and few are kept for sale, and several are preserved in museums. Col. H. L. Stone, of Louisville, was with me and bought one for Mrs. Stone.

The business maintained here now is mainly ship building, engineering, dyeing, weaving, soap making, fire clay, sanitary ware, Marmalade, corn flour, etc. Mr. Geo. A. Clarke, the great New Jersey thread maker, gave the city a \$100,000 town hall. Sir Peter Coats gave \$100,000 library and museum; Sir Thomas Coats gave a \$50,000 Coats' observatory. The Clarkes are Presbyterians, and the Coates are Baptists, and once were competitors, but now the Coats own both concerns.

There is also a wonderful abbey in Paisely, founded by Walter, High Steward of Scotland, in 1163; burned by Edward I; rebuilt by Abbot Terras and Robert Shaw.

Here are tombs of noted dead. One is Margery Bruce, daughter of King Robert the Bruce, wife of Walter, the High Steward, mother of King Robert, the first Stuart King. Robert III. was

buried here 1406. Queen Victoria, on her visit August 23, 1888, put in a memorial window to the Stuarts. Wilson, the ornithologist, and Tannahill, the poet, are buried here. There are two other Baptist churches besides the Coats Memorial; these are George Street, Rev. Wm. Crozier, pastor, and Victoria Place, Rev. R. E. Glendinning pastor. All Baptist tourists should visit Paisely. An electric line runs from Glasgow every ten minutes.

IN EDINBURG—DR. LORIMER.

We worshiped with Dublin-St. Baptist Church, where a white-haired Deacon told me of the olden time when the favorite Louisville pastor, Dr. George C. Lorimer, was a member of his Sunday-School class.

BIBLE SOCIETY.

The National Bible Society of Scotland we visited in Edinburg. Each year they issue over two million copies of the scriptures. Dr. R. H. Falconer, Secretary, is an enthusiastic worker.

Reaching London August 4th, the Kentucky tourists were sad for Col. Stone and family have gone to Paris and will visit the Continent and then go home early in September.

There was rain and almost a London fog the day they left; also one of our nobility died, Lady Sassoon. We call her one of "our nobility" be-

cause she was with the King and Queen the first time we saw their majesties; it was the great review of the Territorials at Knowsley.

THERE WERE 16,853 TROOPS, composed of calvary, infantry and artillery. About 100,000 spectators were present. The price for standing-room was 1 shilling; seats in the grandstand were 10 shillings to a guinea. On a crimson carpeted dais, in the royal stand, were three Louis Quintze gold chairs for the King, Queen and Princess Victoria; behind these were the retinue, among those were the Earl of Derby, who owned the grounds; Marquis of Salisbury, Lords Hamilton, Montague, Knollys, Shuttleworth, Wolverton, Countess of Gosford, Countess of Derby, Marchioness of Salisbury, Lady Achison, Lady Stanley, Lady Shuttleworth, Hon. Charlotte Knollys, lady-in-waiting, and Mrs. Sassoon, who was a beautiful Jewess, being the daughter of Baron Gustave de Rothschild, of Paris, born in 1866, and married to Sir Edward A. Sassoon, M. P., in 1887, thus uniting the two largest financial houses in Europe.

Our seats were about thirty-five feet from the royal pavillion and we sat for one hour studying royalty at short range, so we will know them the next time we meet.

Mrs. Sassoon was the first to die, and will be

greatly missed, as she devoted much of her time and money to good works. As President of the Butler-street Club for Working Girls she was a Guardian Angel for the Jewish Girls in the East End. This sorrowful death did not stop any of the great social movements. Balls, parties, receptions and races ran on unheeding.

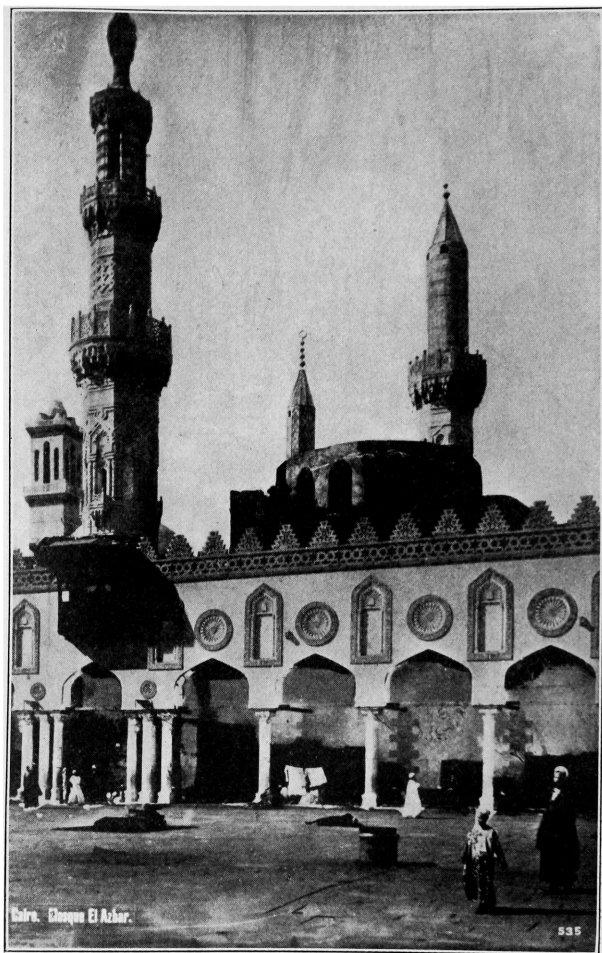
WE FIND THAT THE JEWS HERE,

like those in America, are leaders in philanthropic work. Hardly a good cause in which they are not interested, and in many they are at the head.

Among the Kentuckians in London last month were: Messrs. S. L. Van Meter, W. K. Brown, the Rev. Dr. Edward Mueller (brother-in-law of Dr. Hemphill and former pastor of West-minister church, Louisville), and B. C. Hagerman and wife, Lexington; Miss Pearl Monarch and Miss Mary Dougherty, Owensboro; Miss Ida Dyer, Sturgis; Miss Esther Oates, Greenville; Miss Blanch Haley, Henderson; Miss Mary Temple, Covington.

We leave Saturday for Norway, Sweden and Russia. The Czar and Czarina are here now and have had a gorgeous welcome.

I have found Baptist churches everywhere, even at Stratford-on-Avon. Great Britan has about 1,000,000 Baptists, so the Rev. Dr. J. H. Shakespeare, Secretary of the Baptist Union, tells me, although they are not on the lists returned.



KORAN GREATEST SCHOOL—EL, AZHAR.

"KORAN" (?) ENGLAND vs. AMERICA.

No believer in the Koran can come into America to live. Ali Hassan, a Turk, came on the Oceanic to New York January 5, 1910; the Immigration Officer asked "Do you believe in the practice of Polygamy?" He replied "As a Mohammedan I do, but I am not yet married." "That makes no difference, you will have to go back" said the officer.

London is a "centre" of Koran activity and Indian Anti-British agitation. It has three Mohammedan Mosques and the India House in Cromwell Avenue.

Also, in the Gordon Memorial College, Khartoum, the Koran is taught.

And in India Sir Syed Ahmed started a Koran School at Aliguah in 1875; Lord Lytton, Imperial Vice Roy heartily aided. In 1877 it became a College, he laying the Corner Stone, also gave 10,000 Rupees; all English Officials encourage it, and it is called the Mohammedan Anglo-Oriental College. It is proposed to make it the Mohammedan University of the world. And yet England is hated in India as it is in Egypt and elsewhere.

The American Colleges and Mission Schools have more than 30,000 students enrolled; Church membership nearly 100,000; native contributions \$300,000. Mohammedan Government Officials in

Turkey, Syria, Palestine and Egypt patronize American Schools. Mr. John D. Rockefeller, Baptist, Mr. Christopher Roberts, Congregationalist, Mr. Morris K. Jessup, Eliot F. Shepherd and Kennedy, Presbyterian, wisely gave large gifts to these schools. The Bible and School will lead the Mohammedans into the light, and their Manual of prayer issued at the Mohammedan Book and Tract Repository in Lahore, contains this familiar language: "Almighty and most merciful Allah, we have erred and strayed from thy ways like lost sheep, we have followed too much the devices and desires of our own hearts, we have offended against thy holy laws, we have done those things that we ought not to have done, and there is no health in us."

There are many secret Christians among the Kurds descendants of the Armenians; also the Stavorites who bear a Christian as well as a Mohammedan name, and pray in the Mosques with the Turks but use Christian prayers.

"America" is as President Chas. F. Twing declares "A world power in Education." Chinese, Japanese and Hindus prefer this country for its social democracy and political freedom, free from suspicions which belong to Monarchies.

People of many nations call America the Holy Land, God's Country.

And yet high honor is due the great Motherland England where heroes in the work for religious freedom have ever been abundant, mainly among the Baptists—(Bunyan, Clifford, Cromwell, DeFoe, Havelock, Lloyd George, Milton, Spurgeon, and many others).

A recent notable scene was the baptism of Miss Olwen Lloyd George, daughter of the Rt. Hon. David Lloyd George, Chancellor of the Exchequer, in the little Baptist Chapel, Berea, Criccieth.

The lesson was read by the Chancellor of the Exchequer, who selected Acts viii., which relates the baptism of the Eunuch, the Queen of Ethiopia, Chancellor or Chamberlain, by Philip. The service was conducted by Mr. Richard Lloyd, the Chancellor's venerable uncle, who spoke with a power and unction that thrilled the people who filled the chapel. Descending into the water he said: "We administer the ordinance in the same manner to the letter as our great Leader was baptized, without changing an iota. You who are here from other denominations, if you desire further light, go over the chapter that was read at the commencement, Acts viii, read it, and think over it." The five were then immersed, three of them being young relations of his.

As the world has about 1,522,700,000 population, and America has more than 101,100,000,

one of every fourteen people on earth lives under the American flag.

And as Continental America has 93,972,247 population and 1,041,570 emigrants came last year, one out of every ninety-one people of this nation landed on our shores last year! This is only true in a measure, as many emigrants go back each year.

Hence the highest importance of Home Missions, as set forth by Dr. I. T. Tichnor: "For the sake of our country, for the sake of our children who gather like olive plants around our table, for the sake of humanity, for the glory of the Master, and for the redemption of the world, let us strive to make this great nation a people whose God is the Lord."

+ + + + +

KORAN'S GREATEST SCHOOL.

El-Azhar, the world famous Mohammedan Theological Seminary, was founded by Gawhar, conquerer of Egypt, April 3rd 970, finished June 24th, 972, and used as a mosque, was made a University by Kahlifa Aziz 975-996. Many alterations were made by different Sultans in the twelfth, thirteenth, fifteenth, sixteenth and eighteenth centuries. Said Pasha made the last in 1848. It covers three acres, though much other

property is owned. It has a library of 20,000 volumes, income of \$100,000. The Mosque has six gates, the principal Gate of the Barbers is the entrance. On three of the sides of the open courts are compartments, each for a worshipper who belongs to a certain country. The huge ceiling is supported by 380 pillars. The students are admitted from fourteen to sixty years of age. I was surprised to find a dozen girl students. There are three courses: Preparatory three years, secondary eight years, full graduate twelve years. Four Mohammedan Rituals are taught; also history relating to Arabia. To this is added some logic, poetry, mathematics, penmanship, geography, oratory; but most of all the Koran and Hadiths.

Homes are provided for the teachers who number about 455 for the 11,245 students. Tuition, lodging, books, clothing and food is free. The second day I was there I saw 45,000 loaves of bread issued, being the supply for that day.

EGYPTIAN ARABIC ALPHABET,

WITH ALL ITS VARIATIONS.

(Given me by Messrs. DAVID BARDA & DAVID SACHS, Alexandria, Egypt.)

[illegible]

The Arabic Alphabet has twenty-eight letters, all written, like most Eastern languages, from right to left. Each letter assumes a different form according to its position at the beginning, middle or end of the word.

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